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What's Wrong with the World?

A Candid Inquiry into the Underlying Spirit and Its Trend That Made Possible the Great World War

A REVELATION AND A WARNING

By G. H. GERBERDING, D.D., LL.D.
Lutheran Theological Seminary, Maywood, Illinois

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G. H. GERBERDING

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DEDICATION.

TO A FREE AMERICA.

ITS PERPETUAL PEACE,
BASED ON THE RIGHTEOUSNESS
THAT EXALTETH A NATION.

FOREWORD

THE war is over. Now thank we all our God! The war spirit is waning. It is not dead. War-thought and war-talk are rife around us. This is natural. In a sense, it is well. The soul of humanity was too terribly torn, too shatteringly shocked. The thought, the feeling, the wonder, the amazement cannot be easily laid aside.

For a generation or more serious men will speculate and wise men will write on this world tragedy. Our grandchildren and great-grandchildren will read and think and debate and wonder how it could have been possible.

The world has been upheaved. Humanity has been outraged. Fury and madness and despair and agony indescribable for a time turned men and women into demons and made Flanders fields a shrieking, seething hell. Abandoned old age, helpless invalids, anguished mothers and famished children have been martyred by the million through the hunger blockade. The lands mourn. The anguish and the agony cry day and night unto heaven. Broken hearts and broken hopes in broken homes that will never be mended in

this world display their mute despair. No man can estimate or tell it all. Eternity will feel it. God knows it.

Thinking people, people of a serious mind, ought to want to know what all this means. They should give the most earnest heed to these emphatic lessons of recent history.

Such people do want to know how such an unearthly calamity could fall upon our time. And how could the principal actors be the nations that were regarded as the most civilized, the most cultured, the most Christian in the world?

While the wild war, with its wild war spirit, was on there seemed to be little time or inclination for careful, sober thinking and investigation. The promoters and leaders of war know how to create a war psychology. Only too well did they succeed.

Some of us, even while the war spirit was wild, did pray for a right spirit, for wisdom to understand. Some of us did want to halt humanity in its headlong, heedless onrushing to hate and murder. We did want thinking men to think. We did want considerate men to consider. We did want men of judgment to judge, to judge righteous judgment. We did want to help those who were confused and unsettled and wanted to be right.

To this end we wrote a series of papers for the **American Lutheran Survey.**

Perhaps the time was not opportune. Possibly the venture was bold. But the papers were read. Kind words, words of appreciation came to the Sur-

vey and to the author. Many more came after the armistice had been signed and men were again breathing more freely. They came from all parts of the church, from men high in the councils and in the esteem of the church. Many of them requested that the articles might be put into book form.

After much prayer, consideration and consultation we send forth this little book on "What's Wrong With the World?"

Already the market is flooded with war-books. It is going to be glutted. Thus far we have not seen a single one that considers the subject impartially, without prejudice or partisanship and from a positive, Christian standpoint. We know of none written by an American Lutheran.

The stream of hurtful, poisonous, pestilential books is flowing in. They are permeated with sentiments that foster unbelief, skepticism, rationalism, bitterness, hate. They are ruinous to that spirit of sweet charity that should characterize every true Christian.

Our young people are reading these books. Their minds and hearts are being poisoned. Shall we offer no antidote? Shall we not show them the truth? And will not every pastor who is solicitous for the welfare of his young people call their attention to this book and help them to get and read it?

The book desires also to help the pastor to decide the much discussed question as to the church's duty and work in the period of reconstruction at home. What foolish things, what hurtful proposals are

being preached and published on this subject. Let us as Christians prove all things and hold fast that which is good. We would fain help in the proving and in the holding fast.

A chapter has been added on the Peace Treaty.

With hope and with prayer we send out this book.

G. H. Gerberding.

Maywood, Ill.

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CHAPTER I.

INTRODUCTORY.

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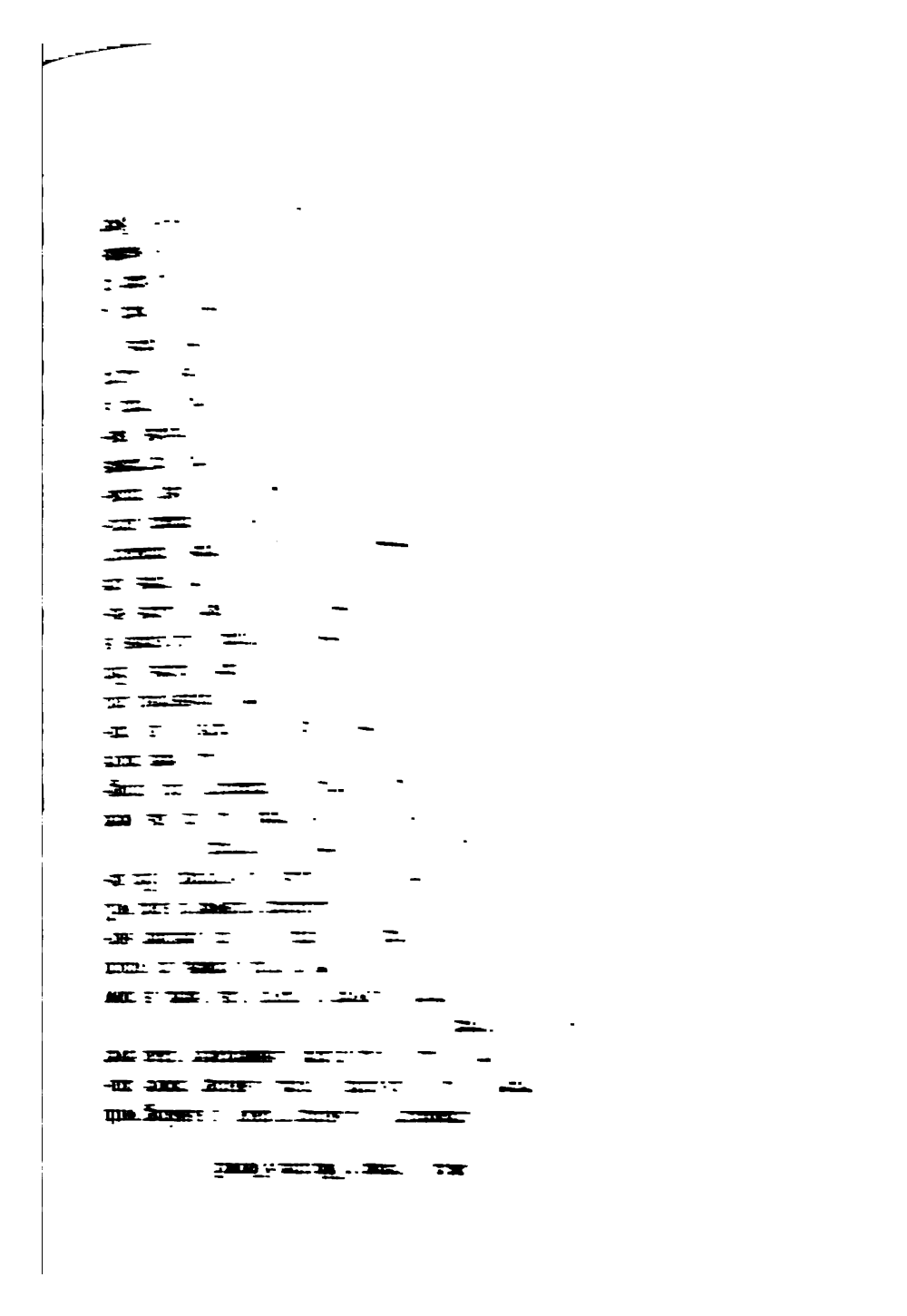
INTRODUCTORY.

WHAT'S wrong? Much every way. But hasn't there always been something seriously wrong with the world? Yes, always, from the time that sin entered in. Since then it has always been true that "the world lieth in wickedness." Of poor- sin-sick humanity it has always been true that "the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it. It is wounds and bruises and putrifying sores." Such a humanity has always been prone to evil as the sparks are prone to fly upward.

Since Adam's fall there never was a time and in the world of Adam's descendants there never was a place where there was nothing wrong. Sorrow and suffering, sighing and crying, moaning and groaning have been ever present to bear tragic testimony that there is something wrong with the world. In every age and in every clime voice and pen have testified that much is wrong. In speech and in writing men have tried to show what's wrong with the world. Countless wrong answers have been given, unnumbered right answers have been made.



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Hague. An anti-war sentiment, a
versal and perpetual peace was taki
the American people. From pulp
through books and periodicals, at
Church assemblies, at great conve
gresses, the mass movement for in
was furthered. It was popular to
was odious to advocate war.

And yet humanity is asking today, is asking with one, earnest and insistent voice, asking more universally, more loudly and more desperately than ever —What's wrong?

The one correct answer always has been, is now and ever shall be, till the new world comes, in which there shall be nothing to hurt, no sin neither sorrow nor crying, the only explaining answer is and will be: **Sin** is the wrong. Sin makes the wrong. Sin defends the wrong. Sin glorifies the wrong.

Since in Adam's fall we sinned all, sin has been in humanity, working through humanity and bringing disaster upon humanity. But sin has been more dominant at some times than at others. Its outbreaks and ravagings have been more widespread and terrific in certain periods and in some places. Sin manifests itself in selfishness. Human selfishness is sin personified. Sometimes and in some places selfishness seems to sway humanity as the trees are swayed by a storm-wind. At such times humanity seems to become inhuman. The milk of human kindness seems to be dried out, reason and clear thinking seem to be ruled out. Calm, deliberate, righteous decision is absent. The basest and the wildest passions are let loose. Mercy weeps in solitude. Truth is trampled under foot. Right is abolished. Might takes its place. Angels weep and hide their faces.

The twentieth century was ushered in with a wonderful glorification of humanity. The acclaim of human achievement was loud and long. The psalms and predictions were inspiring. The brutal Boer

war was brought to a close in the new century's dawn. Now the nations were to learn war no more. The world was to be won for Christ in this generation. Peace and plenty, progress and prosperity, moral and spiritual outblooming and outfruiting were to glorify the new age. Selfsatisfied humanity was singing:

"Our God's in the heaven:
All's well with the world."

And now in the first quarter of this golden-age century the world has weltered in the greatest and the cruelest war in history! And our own dear land was in it. And we wanted to be so happy and so hopeful. The second Peace Conference at the Hague had been held. Treaties of Arbitration with the great nations of Europe, China and Japan had been signed. The peace-treaty between Russia and Japan had been formulated and agreed on in our land. The Boxer indemnity had been remitted to China; several peace conferences had been held in America and a Universal Peace Congress, with the dedication of the wonderful Palace of Peace, had convened at the Hague. An anti-war sentiment, a sentiment for universal and perpetual peace was taking possession of the American people. From pulpit and platform, through books and periodicals, at Chautauqua and Church assemblies, at great conventions and congresses, the mass movement for international peace was furthered. It was popular to be a pacifist. It was odious to advocate war.

And then, like lightning from a clear sky, like the crash of cannon in a harvest field came this world war. And we got into it. We were made wild with war fire. The ceaseless slaughter ran into its fifth year. What's wrong? Yes, what's wrong with the world?

In this book we want to attempt an answer. Our answer is to be based on the positive Christian standpoint. It is to be with charity for all and with malice toward none. It is to be without fear or favor.

The warring nations are in the crucible.

"God is trampling out His vintage,
Where His grapes of wrath are stored."

The whole creation is groaning and travailing in pain. During the war the Ministerium of Pennsylvania resolved that:

"In the coming of the scourge of war God is calling all the nations of the world to repentance and to a searching examination of the ideals and the motives that have been guiding all of them these many years."

We want to help in this searching examination. We shall begin with Germany. But we shall not stop there. While we expect to lay bare other people's sins we shall not forget our own. We would fain bring about an indivdiual and a national sense of sin, sorrow for sin and flying for forgiveness and refuge to Him who bore our sins in His own body on the tree.

CHAPTER II.

WHAT'S WRONG WITH GERMANY?

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WHAT'S WRONG WITH GERMANY?

IN trying to answer the question of our caption we want to look at the principal nations now in the great war. We want to discover if possible what's wrong with the rulers and peoples of these nations. We do not intend to go into the question as to which nation is responsible for the war, or which nation started actual hosilities, or made hostilities inevitable. For impassionate and impartial answers to such questions we shall have to wait till the heat and passion of the conflict shall have subsided.

What we want to know and ought to know is this: How was it possible and what made it possible at this stage of our civilization, in this time of universal education, in this age of the Church and of her missionary activity and expansion, the most civilized, the most cultured age of the world, that the most altruistic of the great nations should take each other by the throat in a death-grapple?

We look first at and shall give the most attention to our most powerful national enemy, Germany.

What's wrong with Germany? Who are these Germans? What racial and historic causes can we discover that might throw some light on the question as to why they are so deeply in this great war? For our instruction and for our warning we want to know.

The Germans are an ancient division of the Aryan race. In their first appearance in history we know them as the dominating part of the Teutonic

tribes. We find these Teutons inhabiting the dense forests from the Rhine to the Vistula and from the Danube to the Baltic Sea. They lived out of doors except when driven into their primitive shelters by the rigors of the elements. They lived from the chase and from the natural products of field and forest. They gloried in tribal wars. When the first attempts at agriculture were made, the women did the work while the men hunted and fought. They never practiced polygamy. The marriage vow was sacred. Adultery was practically unknown. The men held the women in honor and were loyal to their tribal leaders. Every college boy knows what high tribute Julius Caesar paid to these Teutons. Their tribal government was democratic. Public questions were decided by popular vote of the men in public meetings.

Like their modern descendants, these ancient Teutons wanted more room. They were the principal of the hordes that forced their way southward. They came into deadly conflict with the Romans. It was savage against trained soldier. They suffered many crushing defeats. They always rallied again and finally conquered the Roman Empire. They founded the great Frankish Empire, which under Otto became the Holy Roman Empire.

Under Charlemange this empire was finally made nominally Christian. With the assistance of the remarkable scholar and educator Alcuin, Charlemange established schools all over the Empire. He insisted on a better education for the priests. The Empire

became the most enlightened in Europe up to that time.

The great German emperors waged an incessant war against the claims and efforts of the popes for temporal power over all civil rulers. Rome has not forgotten this conflict, that lasted for centuries. Rome has not forgiven Germany to this day.

For a time Rome won. Roman power brought degeneracy into the hierarchy. Popes, cardinals, bishops and priests became more and more corrupt. Ignorance and corruption sifted down from the clergy to the common people. It was dark in Germany during those ages, made dark by the Church of Rome. But there were many bright spots. There were eighty-five free cities.

During the Dark Ages Germany furnished many of the most remarkable schoolmen. Germans invented gunpowder, the printing press and printpaper during the pre-Reformation age.

Into Germany came the great Reformation. Through Germany it gave to the world an open Bible, the right of private judgment, the public school with the possibility and the duty of giving to every child a good education. The Reformation made our free American government, with all its free institutions and privileges, possible. It gave to the world a restored, purified, biblical Christianity. Surely God had favored Germany. It did seem as if Germany were to save the modern world!

But—alas and alack! Germany did not live up to her privileges. As we shall see, she proved herself

unworthy. Much had been given her. She became more and more unfaithful to her trust.

Luther often expressed his fears for Germany. Sometimes he prophesied as to what would come upon Germany. In commenting on Ezekiel 16:49, 50, he says: "I can also see that God has spun a web over Germany as it is determined to be guilty of willful blindness, wickedness and ungratefulness in opposing the precious Gospel. It is determined to be guilty of foolishness before God for which it will have to pay dearly. May God preserve us and grant us and our little flock that we may escape this terrible wrath and be found among those who honor and serve our dear Christ and await the judgment at His right hand joyously and blissfully. Amen!"

We shall see how sadly Luther's fears came true, how Germany's leaders did become guilty of willful blindness, wickedness and ungratefulness in opposing the precious Gospel. In the third generation after Luther Germany did pay dearly for her forgetfulness of God in the terrible Thirty Years' war. In more recent times she forgot again, and we verily believe that for this God-forgetting, this ambitious planning and leaving God out of the plans she is in the crucible today. And, as we shall see, other nations are not guiltless as to their not taking God into their counsels.

Meanwhile, in secular matters Germany's gifted people made wonderful progress. In industry and commerce, she has astounded the world. As Newell Dwight Hillis says: "In the realm of industry it is

possible that Germany now leads the world. She produces larger harvests (though her soil is thin) per acre, manufactures her goods with less waste, maintains a wage that is not higher but is steadier than that of other peoples, secures a higher rate of longevity among her workers, safeguards her toilers against the worries incident to accident, illness and old age, and has lifted her working people out of illiteracy to a higher average intellectual level than that known to any other nation. . . . . Her foreign trade is nearly twice as large as ours, and yet our Republic has thirty millions more people and twelve times the territory. . . . . The progress of Germany is the wonder of the world. She is rapidly rivalling England in all European markets. . . . . The deposits of the German working people have grown exactly nine times as fast as those of the British savings banks. . . . . You may travel for weeks and months in Germany without even seeing a beggar. . . . . You look in vain for a tenement region."

These quotations are taken from Hillis's **Studies of the Great War,** published in 1915.

We can only barely mention Germany's remarkable advance in education and culture. Her educational system has led the world. She has produced the greatest scientists, philosophers, artists, poets, musicians and critics in the world. Her universities have been crowded with students from all other lands. A degree from Berlin or Leipzig or some other of her great universities has been coveted, appreciated, prized and counted as the best in the world of cul-

ture. Emerson has called the Germans the "modern Greeks."

More's the pity that such a people should prove faithless in the highest good and sell their God-given birthright for a mess of pottage.

CHAPTER III.

GERMAN RATIONALISM.

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GERMAN RATIONALISM.

WE have seen that God had favored Germany in giving to her Luther and the Reformation. Germany had enjoyed both a spiritual and an intellectual awakening. Intellectually she had entered upon a continuous period of progress. In things spiritual she was not watchful to keep what had been committed to her trust. Her first and best theologians were Luther, Melanchthon, Chemnitz and Gerhardt. Their theologies were written to answer that most vital question of every earnest soul: What must I do to be saved?

After these great and helpful writers came men of another type and another spirit. More and more they became system builders. They seemed to become more and more concerned for the form and logic of their dogmatic systems than for showing and helping sinners into the way of salvation. The tendency, with some at least, was toward a dry scholasticism, a lifeless orthodoxism. They produced scholarly systems, but these were not calculated to breathe new life into souls dead in trespasses and in sins. Earnest and inquiring souls were asking for life and salvation. God raised up men to satisfy these souls. These men were the so-called Pietists.

The early leaders of the pietistic movement were scholarly as well as deeply spiritual men. Their successors were not all equally scriptural and conservative. Many of them advocated a petty legalism.

Others fell into fanaticism, claimed personal inspiration, followed visions and prophesied. And so this movement, at first so fraught with blessing to earnest souls, to schools and churches, so wonderfully fruitful in the fields of Inner and Foreign Missions, deteriorated. It left many of its adherents morose and void of true inner peace. It had become one-sidedly subjective. Instead of depending on God's Word as the source from which to draw grace, life and peace, it looked into the inner consciousness for the needed blessings. And so the movement lost influence and failed.

Rationalism was ready to take its place. Rationalism said in substance: "You Pietists have looked within yourselves for peace and satisfaction; you have depended on your inner frames and feelings. You have failed. Many of you have become unsettled and sour.

"We offer you something higher and better. You have overlooked the very best thing that you possess. You have reason. Reason is your highest gift. It is a safer, a better guide than feeling. Follow reason. It is a safe guide. You need no other. It is the ultimate rule of right. Learn to use and follow your reason and be content."

The siren song of reason was heard and heeded. Many of Germany's leaders and teachers became rationalists. Rationalism spread. It breathed its opiates into the spirit of the German Church and school, into Germany's homes and hearts.

As we try to get an understanding of Germany's

ailments and sins, we find ourself indebted for facts and suggestions to our favorite German scholar and theologian, Doctor Christian Ernst Luthardt.

What and whence is German Rationalism?

In proportion as reason is exalted, Revelation becomes useless. If reason is the all-sufficient and safe guide, it becomes a weakness to look to an outside Revelation. Whatever claims to be a Revelation must justify itself and authenticate itself at the bar of reason. As reason is the highest, everything that claims to be above it, to come from a higher source, to be supernatural, is doubted, scouted and denied. Rationalism started in Eden when the devil asked, "Yea, hath God said?" Should a being endowed with reason as man is believe that? Should he not at least investigate, criticise and judge all such sayings that purport to come from God? Is it not unreasonable, unthinkable that God would say anything like that and assume such lordship over such a being as man?

This is rationalism. It is old. It came from the devil. It made man doubt the wisdom, the goodness and the truth of God. It made man break with God. It made man fall. It made him a sinful being. It made the race, that was potentially in Adam's loins, sinful. Revelation makes these humiliating facts known. Revelation humbles the pride of man. Therefore the reason of the natural man hates the Bible and denies the humbling facts of the Bible. It denies the fall. It denies hereditary guilt. It would fain cut the individual loose from the race. The individual is responsible for his own personal acts. His reason is all

the guide he needs as to his own acts. As our own Emerson later on laconically puts it: "Every man his own prophet." Rationalism always and everywhere has these distinguishing marks. It denies Revelation or emasculates it of the supernatural. It denies, belittles and extenuates sin. It exalts humanity, tolerance, freedom, progress. It fosters a shallow optimism that flatters the natural man.

Whatever faults, failings and evils it must admit it would fain correct, curb and cure with human culture. It disdains to go back to Moses or to Christ or Paul for its panacea. But it cheerfully goes back to the heathen Socrates. This pagan philosopher taught that man is bad in proportion as he is ignorant; that he doesn't know any better. If he were more cultured, if he would learn to think more clearly, he would sin less. Clear thinking cures wrong doing. Right reasoning would remedy all.

Rationalism follows Socrates. In so far it is a renaissance of heathenism. Education, culture, training—these are to regenerate and save the race. In so far as man believes in and follows those saviors, in so far is he renewed and justified in all his thinking and doing. A personal Savior come from God he does not need. A vicarious atonement for sin would be superfluous. A sanctifying Holy Spirit is spurned. He has enough in what his unaided reason. developed by culture, teaches.

This ruinous rationalism is old in the Church. We find traces of it in the Apostolic Church. Paul and John had to contend with it and warn against it.

It lifted up its head in the early Church. We find traces of it in the Apostolic Fathers. We see its fanatical flights in Gnosticism. Pelagius became its classical apostle. It required all the strength and scholarship and consecration of an Augustine to save the Church from the blight of Pelagian Rationalism. It was revamped in the Renaissance. The Humanists threatened to reheathenize Germany. Luther and the Reformation saved Germany from this new heathenism as well as from rationalizing Romanism.

Its philosophical founder and systemetizer was Immanuel Kant. This keen and clear thinker, this wonderful analyst of the human reason, of its capabilities and its limitations, has no unreserved acknowledgement or appreciation of a divine Revelation. He admits the existence of a personal God, of free will, and of immortality. Reason teaches these. Reason can go no further. Kant stops here. The two great wonders that fill him with admiration and awe are the starry heavens above him and the moral law or conscience within him. The fact that God has revealed Himself to man in the written Word and in the Incarnate Word, that in His Revelation God explains to man the origin and the power of the "radical evil," of the redemption wrought by Christ and the renewal by the Holy Ghost, all this awakens neither awe nor veneration in Kant. And so Kant misses and loses what can and should become man's highest good. Poor Kant! Poor Rationalists who stop with Kant! Poor Germany that hearkened to Kant's word and forgot God's Word!

CHAPTER IV.

RATIONALISM'S ROOTS.

CHAPTER IV.

RATIONALISM'S ROOTS.

WE have seen how Germany apostasized from the faith given to her in the Reformation and how she fell into Rationalism.

The results of that apostasy were indeed sad and far reaching. She is suffering from it today. She popularized Rationalism in America and in other lands.

German Rationalists undertook to reconstruct the Bible. Reason was for them the supreme law, the highest judge. Reason could not discern or grasp the supernatural; therefore the supernatural must be eliminated. The Bible must be treated, judged and criticised like any other book. Reason said the Bible is not a book but a library of perhaps forty books. These books have been gathered together by certain men and arranged in the order in which we find them. The order is not according to reason. The different documents must be assorted and put in a rational, historic order. The Pentateuch was mainly a law book. Its stories are largely myth and legend. The history was invented to bolster up the law. The law was made up to sustain and strengthen the priest caste. These laws must have been written a thousand years after Moses.

And so the ruthless hand of the destructive critic was laid on the whole Old Testament. It was torn to pieces, some of the pieces were discarded as frauds and forgeries. The others were patched together in

an order that appealed to the critic as in better accord with historic reason. The miraculous elements were either eliminated or so rationalized that no miracle remained.

The same process was applied to the New Testament. Reason rebels against the supernatural and would fain make everything natural. It would leave no room for miracles. And so the miracle of the ages, the God-man must be got rid of at any cost. The virgin birth is violently denied. No deity of essence can be admitted in Christ. He may be called a "Son of God" by accommodation, because He was a superior man. He has value for us as a teacher, as an example. Only this and nothing more. The accounts of His supernatural birth, His miracles, His resurrection and ascension are all tendency stories. Reason rejects them.

If we accept this rationalistic view of the Bible, what have we left? With Mary we may weep out our sorrow and say: "They have taken away my Lord and I know not where they have laid Him."

CHAPTER V.

GERMANY'S PANTHEISM.

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GERMANY'S PANTHEISM.

WE have looked upon the baleful blight of German Rationalism. We have merely glimpsed its fateful fruits. We have seen that it left the heart hungry and the life empty. Its disappointed devotees now sought solace and satisfaction in wild, worldly dissipation. Law, right and conscience were thrown to the winds. Waves of vice and crime surged in and swept the youth of an erstwhile pious stable and law-abiding people away from its former moorings. Germany was threatened with moral and spiritual bankruptcy. Its deluded people cried out: "Who will show us any good?" Belief in the all sufficiency of individual reason had proved a delusion and a snare.

Intellectual Germany, always prolific in leaders of thought, always ready with new philosophic panaceas, sought to answer the cry of the disappointed. In substance these new Apostles for humanity's healing, with apparent earnestness and honesty, said:

"Yes, Rationalism has proved to be disappointing. Its enthusiastic promises did not verify. It had inherent weaknesses that were not discerned even by its advocates. It was at best prosy. While it did not directly deny the existence of a personal God, it relegated Him to the rear and gave Him no part in the affairs of men. An absentee God, who cares naught for man, who could not help even if He would because He is fettered by nature's laws, cannot be

prayed to. There is no miracle, there can be no special providence, prayer is stupid, unworthy of the wise, a delusion of the foolish."

Such a system could never satisfy sincere seekers after truth and after soul rest and soul peace.

The time was ripe for new leaders, with a new message. Oh, that they might have been leaders after Luther's heart, with Luther's rediscovered Gospel of God! We believe that Germany would have heard and heeded. But the new leaders were if possible even further from God, from His Revelation, from Reformation's message than their rationalistic predecessors.

They lured the disappointed thinkers and seekers with a siren song something like this: Rationalism lifted God away from you. We will show you that He is everywhere, that He pervades all, that He is in you! Your rationalistic teachers taught you that there is no miracle, we will show you that all existence is miracle. Each clod. each stone, each grass blade, plant and tree, each animal from the insect to the elephant is a miracle, each star and sun is a miracle and you are the most stupendous miracle of all.

Here certainly was proffered a program big with promise. What wonder that the deeper spirits pricked up their ears and listened. This message sounded like poetry, it had the charm of sweetest music, it fascinated. To every thinker it said: You did not know how near God is to you. He slumbers in the clod. He sighs in the soughing wind. He wails in the tempest. He opens His eyes in the flowers. He smiles in the

sunbeam. He comes to consciousness in man. Not the individual man, but God-filled humanity is the measure of all things. Not the individual reason, but universal reason will lead you into all truth. Not in Nominalism but in Realism will you find satisfaction.

Such was the appeal of Pantheism. It soon found a poet in Goethe, a philosopher in Hegel, a theologian in Schleiermacher. Pantheism spread rapidly in the higher circles of Germany. How shall we account for its spread and power?

It seems to be a psychic law that dissatisfied people go from one extreme to another. When disappointed with one system of thought or belief they seek satisfaction in an opposite one. In this seeking they are often unreasonable and illogical. But this does not disturb them. They care not whether their thinking is clear or not. They feel after what they want. Feeling decides. Such mystic seekers found much to admire in Pantheism. Compared with the old, dry, unpoetic, unromantic, unemotional Rationalism, Pantheism had a strong appeal.

Pantheism asserted that there is one common, fundamental principle that underlies, permeates and is active in all the varied existences and phenomena of the world. This all pervading principle is God. This God is not personal but is universal Reason. Such fantastic thinking or dreaming is old. We find it in the Eleatic philosophy of Greece. It underlies Hinduism. In fantastic forms it floats around us today.

Hegel gave it the form that gained power in Germany. He says:

"The absolute is the universal reason, which, having first buried and lost itself in nature, recovers itself in man in the shape of self-conscious mind, in which the absolute, at the close of its great process, comes again to itself and comprises itself in unity with itself. This process of mind is God. Man's thought of God is the existence of God. God has no independent being or existence. He exists only in us. God does not know Himself. It is we who know Him. While man thinks of and knows God, God knows and thinks of Himself and exists. God is the truth of man and man is the reality of God!"

Does not this sound like an undertone of the vaporizings of Christian Science? Does Hegel not displace God by man? Does not man become God?

The pantheistic God is the universe, is universal Reason, is the all in all, rules all. God is lost at last in man and man is merged in God! God never had a personality. Man loses his personality. In this fantastic sense man is a God-filled being! If all this is true then there is an end of all morality, of all religion. Free will is gone. Responsibility is not. All is fated and fatal necessity. All distinction between good and evil vanish away. There is for man no future, no hope. He s but a bubble emerging on the ocean of the great, absolute All and then vanishing back into the abysmal All from whence he came. If all this is true, if man is such an impersonal and irresponsible, bubbling shadow then there can be no per-

sonal sin. Sin itself is only a shadow. But, say the Pantheists: A shadow is good. It brings out the light. Hence what is called sin is only a good. We need it. It enables us to see and appreciate the light. The so-called Fall was a fall upward. It made man rise. Sin is a rung on the ladder by which we climb higher toward pantheistic light and perfection.

Since there is no sin in sin or in sinning there can be no guilt and no penitence. Spinoza calls sorrow for sin folly. Sin and guilt and retribution are out of the way. They were mere notions, errors of mortal mind. Having rid ourselves of these errors we gladly lose ourselves in the great stream of humanity. Humanity is ever evolving, ever rising, because God is ever evolving in humanity. What matters the individual? What matter thousands of individuals so long as humanity evolves and rises? What matter the individuals of a nation so long as the nation can rise? What matter the weaker nations so long as the stronger gain power? Is it not nature's law that there must ever be a struggle for existence and a survival of the fittest?

CHAPTER VI.

PANTHEISTIC STATE CRAFT.

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WE have noticed that in the world of thought one extreme often begets another. German Rationalism changed into German Pantheism. The former had exalted individual Reason. The latter deified universal Reason. The former was atomistic, the latter, general. The former emphasized the individual. The latter glorified humanity. In the former reason might admit the existence of a personal God but reason did not need Him, reason was all sufficient. The latter has neither room for nor recognition of a personal God. Universal Reason is enthroned as God. This mystic something, this idealistic, illusive, intangible, evasive notion, this idea of a reason of humanity as a whole, a reason not of man but of mankind, this allness and wholeness of Reason, this is God and beside it there is none other.

This universal Reason must, of necessity organize itself. Only when organized can it exercise will. This organization of Reason is realized in the state. In the state reason exercises will. Absolute Reason becomes the absolute state. The absolute state possesses and exercises absolute will. This state-will is supreme. It is deified. There is nothing above or beyond it. It wills by divine right. It declares its decree through the government. The highest and final voice of the government is the king or the kaiser. This is the logical outworking of Hegelian Pantheism.

The older Pantheism of Spinoza had not taken this logical and political form. It was a Pantheism of nature. It saw God slumbering in earth, moving in elements, opening His eyes in vegetation and coming to consciousness in man. It was the Pantheism of substance, of nature, of rest. It was dreamy, contemplative, religious. It lent itself to certain types of poetry. It sings itself out in Goethe's Faust.

Not so with the Pantheism of Hegel. Hegel studied both nature and state craft. The former study furnished illustrative suggestions for the latter. Hegel's was the Pantheism of the spirit. The **elan vital,** the clearest consciousness of the human spirit, is the all-pervading spirit of the all imminent God. This spirit breathes in, moves in, progresses in, and makes human history. History is but the record of pantheistic political evolution. The divine-human spirit in history evolves the absolute state. The absolute state is the absolute reason personified. The absolute reason works through the absolute will of the state.

This pantheistically evolved State of Hegel's speculation is a fine example of a reversion to the original type.

Hegel's state is in essence the state as it had been worked out by the heathen in ancient times.

The heathen idea was that the state is the highest existence. The state's will is the ultimate rule of right. Over against the state the individual has no rights. Life, liberty and the pursuit of happiness are not personal rights but are privileges that the state has a right to measure out, to limit, or to with-

hold. Conscience, morality, religion have no rights as over against the state. The conscience of the state, as embodied in and manifested by its rulers, is supreme. The conscience of the citizen is dependent on and subject to the conscience of the state. State morality dictates the morals of the individual. Religion is made and unmade, allowed or forbidden by the authority of the state. Religion is a matter of patriotism, of loyalty to the state. In Rome Caesar was not only the mouthpiece but the personification of the state. Logically he was **Pontifex Maximus,** the highest high priest in the religious system sanctioned by Rome. He was the representative of the gods of Rome. Logically he had a right to demand and did demand that divine honors and worship be paid to him. Whoever refused to burn incense to him defied both the civil and the religious sovereignty of the state. He was guilty of treason. He had to suffer the penalty of a traitor to the state.

Such was the heathen state. And such was the absolute State, the State of absolute reason and absolute will, evolved out of Hegel's Pantheism.

It was on these Hegelian ideas of the absoluteness of the State that the German empire was organized. The great and otherwise good Bismarck had imbibed much of Hegel's philosophy of the state. It influenced his political theories probably more than he knew or intended. Others, as we shall see, who did not have the goodness of heart, the kindness of intention that Bismarck had, carried the Hegelian principles much further than he intended. We cannot

conceive how he could have sanctioned the rigorous conclusions of the loud-mouthed later glorifiers of extreme Absolutism and its cruel consequences. Of this more, later.

We firmly believe that the pantheistic political philosopry of Hegel is the root of the perverse **Macht-politik** or might-politics that has made itself so large a place in Germany.

How could it be otherwise? This philosophy knew no personal God who is by sovereign right the Lord of lords, the King of kings, the Ruler of nations, in whose hand these nations are as a drop in a bucket. It recognized no Revelation from God. It had no Bible, no, Thus saith the Lord. It could get no lessons from a higher world. Morality must be made by the state. Religion must have the state's approval. The state may modify or abolish the religion of its subjects as it sees fit. The Church may be tolerated but it is subservient to the state in all things.

All this arises from the damnable doctrine that might makes right. And to this poor Germany was brought through Pantheism.

We cannot help looking back again to the Reformation. Compare the state philosophy here outlined with the **Political Theories of Martin Luther** so ably and interestingly set forth by the Rev. Dr. Louis Hess Waring in his book with this title. Contrast the state builded on Hegel's ideas with the state that Luther had in mind when he wrote his memorable **"Address to the German Nobility."** Can this be the same Germany? Is this what comes from forsaking

the fountain of living waters and hewing out cisterns, broken cisterns, that can hold no water? Did Germany sell her Reformation birthright for a mess of pottage when she turned away from the teachings of the Gospel and accepted the ruinous ravings of Pantheism? Did Germany's leaders realize what they were doing?

CHAPTER VII.

MATERIALISM. DETERMINISM. SOCIALISTIC ATHEISM.

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WE have seen how the leaders of German thought had swung from one extreme to another. The Reformation had bequeathed to them a rich treasury of satisfying and saving truth. With German acumen and dialectic skill they had formulated that truth, had built it into systems and had spent their effort in perfecting and defending the systems. This intellectual process had run into a rationalizing and refining on soundness of doctrine until, with many leaders, it had run into a dry formalism of dead orthodoxism.

Many earnest souls had chafed under this rationalizing of orthodoxy. They realized that such intellectualizing left the heart cold, empty, hungry. Pietism arose as a protest and a demand. As long as and in as far as Pietism remained true to the teachings of God's Word, as the teaching had been restored by the Reformation, so long and so far it proved to be a rich refreshing to the spiritual life of Germany. Its fruits abounded and abide to this day. But Pietism became careless as to doctrine. It degenerated into superficial sentimentalism and unhealthy emotionalism. It opened the door for a wave of withering Rationalism. Brilliant leaders rose up to formulate, advocate and commend the new movement as the needed panacea for Germany's children. For a time Rationalism seemed destined to become Germany's

religion. From the leaders of thought it filtered into the schools from the universities down to the kindergarten. But it lacked heart. It did not ring true. It robbed the earnest souls of their most cherished spiritual treasures. It took away the divine-human Redeemer from sin. It took the trustworthiness, the life and spirit out of the Bible. It left the soul, seeking pardon and peace, abandoned.

New leaders arose. They offered another new system of thought. This they claimed, was more sublime, more uplifting, surely satisfying. They set forth Pantheism as the best panacea yet offered. Like their predecessors, they sifted their speculations down through the schools. The schools magnified and deified the state. The state is absolute. It is the ultimate rule of right. There is nothing better. It is always right. It possesses all might. Its might makes right. Power is the measure of the state's right. Power may enslave or crush all who are too weak to withstand it. Struggle, and let survive who can. The law of the jungle is the law for humanity. Might is right because it is might. Mercy is a myth. The super-man is supreme. All must serve him.

Such a heartless, merciless, cruel, crushing, brute system could not go unchallenged. It might, for a time, satisfy a self-constituted intellectual aristocracy. But outsiders can think also. And they will think.

And again new thought leaders arose. They appealed to sense-perception, to experience. They said in essence: These sublimated speculations about an absolute idea becoming God and such an idea-god

pervading all and being all as universal spirit, these speculations are the baseless fabric of a dream. Not ideas, not thoughts, not spirit, none of these nor all combined constitute reality. What we see and feel and taste and handle that is reality. Matter is reality. There is no reality but matter. Matter is the all in all. Pantheism is an imaginary monism. Materialism is the only real monism.

Materialism made for itself a large place in the thought-world of Germany. Materialism has no room for the super-sensible. It knows no soul. What we call soul is nothing but the functioning of the brain. The sum total of all corporal functioning is all the soul there is. This movement of matter is life. These movements in the brain are thought. Thinking is a chemical process. This functioning of matter, this movement in the gray matter of the brain, this chemical process, this chemical thinking can also become an exercising of the will. Willing also is brain movement, a functioning of matter, a chemical process. The brain thinks. The brain wills. The brain is not an organ or instrument of the soul. The brain is the soul. There is no soul except the brain. The brain is thought, is will.

If this is true then there is absolutely no room for freedom of the will. All our willing is brain movement. Hence all our volition is fated. Freedom of the will is a myth, a dream. And therefore all consistent Materialists are determinists. All consistent physiological psychology is deterministic. It must deny the freedom of the will.

But, where there is no freedom there can be no responsibility. There is no room for responsibility where all is fated necessity. And where there is no responsibility there is no guilt. And where there is no guilt there can be no just punishment. All penal laws, all penal retributions are wrong. The criminal is not a criminal. He is a sick man or a defective. He is not to be punished but to be pitied. He does not need a policeman but a doctor. He needs not a prison but a hospital, not a jailor but a physician or surgeon. Pity him, pet him, send him flowers and sweet meats. You are thus applying the teachings of materialism.

Darwinism is a form of materialism. It is monistic. It traces all back to an original cell. It does not explain how that material cell came into existence or whence it got life. It explains little. It asserts much. Assertion is neither proof nor explanation. Darwinism has never explained the origin of life. It assumes that there is force in matter. It assumes and asserts that there is an upward push from below. It maintains that the force that pushes upward is always merciless, crushes out what is in its way and what struggles against it with a weaker force. The strongest force survives. This is materialistic Darwinism. It has no room for teleology. No room for an intelligent, merciful God. We shall come back to it when we shall show what's wrong with England.

Germany became more and more materialistic. It accepted and followed the teachings of Charles Darwin. Vogt and Buchner and Moleschott and

Feuerbach drew the boldest and the most relentless conclusions from the materialistic naturalism of Darwin. They leave us a world groveling in matter, in sense cravings, in sensuality. A world of struggle, of defeat, of despair. A vale of dissipation, disappointment and without hope for a better life beyond.

Materialism is practical Atheism. It has no God. It knows no hereafter. It fruited forth into the Atheistic wing of

SOCIAL DEMOCRACY.

The fathers of this movement were Marx, Engels, Lasalle and Bebel. These leaders came out of the pantheistic school of Hegel. From pantheistic idealism they swung over to materialistic realism. They knew the absolute state that had grown out of Hegelienism. They rightly rebelled against its Aristocracy, its Beaurocracy, its Autocracy. They saw that it fostered a favoritism for the few fortunate ones in the upper circles. They saw that the masses were condemned to a life of toil, with but a meager measure of this world's goods and with little prospect for betterment. They believed that Militarism and the Army were the supports of royalty, nobility and plutocracy. They rebelled against this regime. They spoke and wrote and agitated against it. While many of their social and economic principles were good they did not stop with these. They agitated against the Church, her ministry, her teaching, her Lord and Christ. They wanted a Christ who is nothing more than a social reformer. They were materialistic in

their philosophy and in their attitude to Christianity. They led their followers to draw the practical consequences of materialism. Since there is no God and no future life, since the life that now is is all of human existence, therefore make the most of it. Eat, drink and be merry for tomorrow you die. Follow the cravings of your flesh. Indulge your appetites and desires. No one has a right to forbid this personal liberty. No authority has a right to repress the law of your nature. The state has no inherent right to be a police force over you. The state ought to be a distributing agency dividing fairly and equitably to all its citizens the good things of this life. The Church has fooled you long enough. She has been the tool of the upper classes. She wants to make you content with your lowly lot of toil and privation by making you believe in a good time beyond the grave. Throw off these superstitions that fetter you and keep you down, so that the great may have their gambling boards of trade, speculate on the proceeds of your toil and still further enrich themselves at your expense.

Luthardt tells us how these materialistic teachings brought in a frightful increase in gambling, drunkenness, prostitution, vice and crime.

Poor Germany. Again it had turned its back upon Luther's God and Luther's Bible. Again it had turned its back upon Christ's true prophets and followed those who had a lying spirit in their mouth. Again this new brood of materialists had sown the wind and poor Germany had to reap the whirlwind.

Poor Germany! It had listened to the false prophets that had glorified and deified individual reason as the highest revelation. It has listened to other false prophets who had glorified and deified universal reason and made the absolute state its mouthpiece. Now it was listening to the apostles of matter. "Because that when they (through the Reformation) had known God, they glorified Him not as God, neither were thankful, but became vain in their reasonings and their senseless heart was darkened. Professing themselves to be wise, they became fools."

For these things Germany is in the crucible. Let the nation that is without sin cast the first stone.

CHAPTER VIII.

MILITARISM. SCHOOL CRAFT. INTOLERANCE.

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THE absolute state had come. It had developed out of the pantheistic conception of God and man, of humanity's reason and will. Its will was to be all-powerful. It was based on and would win by power. Physical force was to be its principle of promotion. Its might made its right. It willed to be omnipotent. Force had won the Franco-Prussian war. The victory had made the German empire the strongest state in Europe. Its armies were deemed unconquerable. Militarism was made mad with power.

The empire knew that the great powers that bounded her on three sides would envy and plot against her supremacy. She set out to make herself the strongest financially also. Industry, trade and commerce were promoted and grew by leaps and bounds until her rivals feared her supremacy. This increased the jealousy and envy.

Germany believed that sooner or later she would need to protect herself against envious enemies. In time of peace she must prepare for war. She must maintain her mightiness. She must increase and perfect her army. She must create a navy. She must make her arms and armements invincible. Physical force must make her safe.

The omnipotent state needs and depends on military power. Were not all the great powers of Europe madly busy during the last quarter of the nine-

teenth century in building powerful military systems? Didn't Germany know it?

Germany, that willed to be the omnipotent state, set out to lead and to eclipse the world in militarism. She created a colossal physical power. She cared not how expensive, how burdensome this regime might be.

Let us try to understand this Prussian militarism which now permeates all of Germany and which has always been obnoxious to the writer of this.

Every German citizen from his seventeenth to his forty-second year who is not engaged in government service, is directly or indirectly a part of the army or navy. At seventeen he is enrolled in the records and dare make no move from one location to another without state permission. At twenty-one he enters upon three years of rigid training. Then for nine years he is a soldier on leave of absence, subject to call for service at any time. After he is thirty-two he belongs not to the standing army but to the **Landsturm** or Reserve army and is subject to immediate call in time of war. Thus counting the standing army and the Reserve army every able-bodied German is a soldier.

Our American blood boils up against such an autocratic regime. The German citizen has no inalienable rights. He is impressed from youth up that war belongs to the natural life of a nation. The rulers own him. His service, his life is theirs. They make war and peace. He has nothing to say. When they put him in line to be shot he goes. His not to

make reply. His but to do or die. His home, his vocation, his family, his life, count for nothing. The government commandeers. He goes.

This is German militarism. May God preserve our free America from every semblance of it!

The German state is absolute, autocratic, militaristic. Such a state, with such a government and regime is glorified by such writers as Nietzsche, Treitschke, Lasson, Bernhardi and a number of lesser lights. They preach the right of might. The strong nations and men, because they are strong have the right to tread under foot and exploit the weak. It is a philosophy, a state craft, void of all humane impulse, without pity, a stranger to mercy, with contempt for love. It builds on the principles of the jungle, it turns men into beasts. The weak are the prey. The strongest survive. What wonder that with such principles a nominally Christian nation can ally itself with the unspeakable Turk, the brute among the nations, in order to gain power! What wonder that treaties become scraps of paper when they stand in the way of getting power. And all this is the fruit of turning away from the living God and turning to a deified idea. What a warning for all the nations!

We turn to the influence of the absolute state on its schools. We can give this only a passing glance. Rationalism had largely denatured the schools of positive, evangelical Christianity.

Germany has always appreciated the importance of winning the child. The plain, every day German

people are not in sympathy with the ideas of war and conquest and militarism. They are a humble people, easily satisfied, content to go about their daily work, willing to toil and to save that they might live in peace and enjoy the simple life in home and family. To them war is a disturber of the quiet life they love, an abomination, a specter. The government needs the moral support of public opinion. To get this and to make it permanent Germany depends on its schools. It wins the coming men and women, the future mothers and soldiers through the schools.

Bismarck kept emphasizing the idea that the schools hold the future of the empire. For the empire they must be used. No religious considerations can be allowed to interfere with the supreme purpose of utilizing the schools to strengthen the state. All the text books must serve this one end. History must be censored. Only what will improve the greatness, the glory, the supremacy of the state shall be taught the rising race. The soldier, the army, the battlefield are immortalized. Generals and rulers are the heroes to be worshipped and emulated.

Religion is displaced by patriotism. The Lord's Prayer gets a pantheistic form. Patriotic songs take the place of hymns. The subconscious and the conscious mind of child and youth are daily filled full of reverence for, admiration of, and duty to the state. To serve the state is held up as the highest virtue. To suffer and die for the state as the sublimest martyrdom. This is certainly not a Christian pedagogy, but, from the view-point of the Pantheistic state it

is eminently wise. The children of this world are wise toward their generation.

And what of the fortunes of the Church? The state wills to be absolute. Two absolutes cannot live together in peace. There was in Germany a Church that for a thousand years had claimed to be absolute. The Church of Rome claimed by divine right to have supremacy over the state. Rightly or wrongly this was the conviction of the hierarchy, of the Jesuits, of all their devotees. The Church is absolute, it is over the state.

This contradiction of ideas and ideals brought on a conflict that lasted for decades. It brought on the so-called **Kultur Kampf.**

Bismarck tried to make the Church of Rome acknowledge the supremacy of the state. Rome refused. Bismarck used force. He forgot what Luther had insisted, **viz.,** that you cannot hew down spirits with a sword. Bismarck said: We will not go to Conossa. Bismarck lost out. In the end he did go to Conossa. Rome won. She is a mighty factor in Germany today. Her "Centrist" party in the Reichstag carries the balance of power and needs to be constantly conciliated. We cannot here go further into this strange complication.

The Church of Rome is wrong, utterly false to God's Word when she arrogates to herself sovereignty over the state. Bismarck was wrong in imagining that he could overcome heresy with persecution.

The Protestant Churches also had to suffer. The state undertook to force the Church. Marriage, **e. g.,**

had always been considered as an ordinance of God which rightly requires the sanction and blessing of the Church. The state tried to make a civil marriage ceremony obligatory. It forced a change in the liturgical form. Painful persecutions followed. The state made baptism obligatory. It tried to force a sacrament. German regiments of soldiers have been commanded at certain times to march to church and each soldier was expected to take the Holy Communion. We shudder at the sacrilege of the state!

But godless state officials become very careless about enforcing what they regard as useless ceremonies. And the people learn to regard lightly religious ordinances that seem to be state concerns for which the state itself doesn't have a care. And so, while we are shocked, we need not be surprised to read that in some German provinces one-third of the children are unbaptized and one-half of the men and women live together as unmarried pairs! So much for the absolute, omnipotent state and its state religion.

Surely the mighty had fallen, but not all was lost. Even to the Baal of Pantheism not all had bowed the knee. The Bibles and Luther's Catechisms, the old Hymn Books and Prayer Books still held their places in the hearts and homes of the faithful. A faithful remnant is true. The Lord knoweth them that are His.

CHAPTER IX.

PESSIMISM. BITTER FRUIT.

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MAN has a material side, but man is more than matter. Man's body was made out of the soil. But his soul was inbreathed by God, is related to God and can never rest till it rests in God. Materialism could not and did not satisfy the sighing and the crying of the soul. Its thirst remained unquenched. Its hunger was unsatisfied. Homeless, hungry, shelterless, coverless, the soul cried out to the philosophers of matter, with their philosophy of dirt: Who shall show us any good?

The philosophers said: There is no soul. Soul is a dream, an imagination. Matter is the only reality. Was it matter that was crying for relief and rest? Were these deeper longings and yearnings and upward aspirations movements of matter? Materialistic philosophy had no answer. Every one who knew no other wisdom could only creep away and wail:

"What am I but a child crying in the night?
What am I but a child crying for a light?
And with no answer but a cry!"

What was left then for all those who accepted and followed the shifting teachings of German philosophy? Nothing but despondency and despair. But even such despondent, despairing souls want a philosophy in their hopeless, silent suffering. Who will

write a philosophy of despair? Who will give us its reasons? Who will make us resigned to its blank bleakness? Who will teach us to lie still, under the tragic teachings as to the meaning of such an existence?

Germany, as usual, was ready. She was equal to even such an emergency. Edward E. Hartman wrote a book of a thousand pages. He called it **The Philosophy of the Unconscious.** It is what we might call a Philosophy of Pessimism. It is said to have had a circulation of forty thousand! Think of these thousands bending down. working their way through a thousand pages of the bitterest pessimism. Arthur Schopenhauer had written **The World as Will and Representation.** This also is pessimism reduced to philosophy. It is not as popular as Hartman's work, yet it also had been read by thousands. Both of these writers were anti-Christian. Their works and their voices, as well as those of their smaller congeners, were calculated to crush out all remnants of faith in a supernatural Revelation and its contents. Both men had studied Hegel's idealistic and pantheistic philosophy. They had found it unsatisfactory. In their revolt against it they had swung to the extreme of materialistic pessimism.

They and their followers wanted reality. They thought they had found it in matter. But the world of matter is at best uncertain, heartless, hopeless. A man without our God is without hope in such a world. Such a world is filled with evil. Existence in it is an evil, a tragedy, a calamity.

Such an existence in such a world cannot come from a good God. It can come only from a blind force, an evil will. Helpless, hopeless, fettered by materialistic fate, man's hapless existence is dark, dreary, dismal beyond expression. His happiest moments are when he falls asleep and his saddest when he wakes from sleep's forgetfulness.

Schopenhauer is bitter against the Christian's God. If this God made this world He is to be pitied! A more evil world could not be conceived. In this world it is better to be a plant than an oyster, better to be a worm than a man. The greatest misfortune possible is to have been born, to exist as a human being.

But we do exist. We are here. We may have the vapid satisfaction of denouncing and cursing the world and our existence in it, but we are here. So we had better make the best of it. Eat, drink, and be merry, as far as such wretches can be merry.

Gratify the lust of the flesh. Satisfy the animal cravings. Immerse the poor self in every possible dissipation and try to forget for these little whiles the misery of this wretched existence!

The irresponsible, wild vaporings of the fatalistic and materialistic Nietzsche give us glimpses into the bitter abyss of his pessimism. Here are a few quotations freely translated from **The Wanderer and His Shadow:** "If God made this world, then He must have made man to be the ape for His own amusement during His all too long eternity!" "The bite of conscience is as stupid as the bite of a dog

against a stone." "Belief in sin is stupidity. Christianity brought it into the world." "We turn our back on any one who is not critical towards Christianity." "All badness is inherited from the beast. Man must give it back to the beast. This is the best progress."

Pessimism would throw us back into the dreary hopelessness of heathenism, depicted in the satirists and the cynic philosophers of ancient Greece and Rome, or into Buddhistic fatalism. Like the heathen moralists Pessimism justifies and advocates suicide. Why shouldn't it? If there is no more to be had in life than Pessimism declares, then surely life is not worth living. If man dies as the brute and if death ends all, then why not end it all?

This is the tragic logic of Pessimism. Men do not need books to follow this logic. Even children can draw this frightful conclusion. Children do draw it. In one year in the last decade of the much lauded nineteenth century, sixty-two children committed suicide in Berlin. The figures for adults are startling and shocking. An epidemic of suicide is the logic of an atheistic view of the world.

A German contemporary of Schopenhauer and Hartman writes:

"The cause of an epidemic of suicide must be looked for in the reigning philosophy of the time. For half a century the leaders of German thought had been setting forth systems that promised the 'emancipation of humanity.' We were waiting for the fulfillment of the promise. What do we find as the cen-

tury is closing? Our poor-houses are full of paupers. Our insane asylums cannot contain all the victims who ought to be in them. Our prisons are crowded with thieves and murderers. One-half of the civilized nations are armed to the teeth against the other half. Family bonds are being loosened. Churches are empty and the religious life is at a low ebb. The greatest dangers are threatening our social civilization. Our times in which matter plays such an important roll cannot bring happiness. Nervousness, insanity and suicide seem to be the fruits of the spirit of the times. Emancipation from the positive teaching of Christianity has led the masses to irreligion. Irreligion means intellectual and moral anarchy. And this means intellectual and moral death."

Here surely is a startling picture of a Godless **Kultur.** Germany's great thinkers had offered in turn their Rationalism as the cure for prevailing ills. Other professedly greater thinkers had offered Pantheism as a better remedy. Still others, claiming to be the dealers in reality, preached the atheistic gospel of matter, which some one has trenchantly called "the gospel of dirt." This was finally systematized into the philosophy of Pessimism with beastialism, despair and moral death.

Oh, that Germany had been satisfied with the refreshing, comforting, purifying, uplifting, and sanctifying Evangel that Luther had restored to them. This old Evangel of God had once saved the ancient world from mental, moral, social, and spiritual atrophy. It had given to the ancients the wisdom

of God from the Book of God. Thus it had explained the origin and destiny of the universe. It explained the origin, history and nature of man. It explained the origin of the evil found in man and in the world. It offered the one remedy that had never failed where rightly used. It had satisfied, saved and sanctified thousands of the sons of men. It had made of these thousands happy sons and daughters of God. These in turn have always been the salt of the earth, the light of the world, burning and shining lights in the midst of a crooked and perverse generation holding forth the Word of Life. They have been the seed of God's Kingdom. In as far as others have allowed themselves to be reached and saved through these children of the kingdom, these others have been saved and have gone forth again to help save other unsaved ones. And so God's Kingdom has been building and its subjects have been the blessed ones of earth. The old Evangel is the solvent. It saves the individual. These individuals become instrumental in saving others; society is salted. In proportion as it receives God's remedy, in God's way, society is saved and safe. This is God's Philosophy. It is better than man's. Oh, that Germany had been content with it. Then would she not be in the crucible today. And the same, as we shall see, is true of the other nations also.

CHAPTER X.

GOETHE. SCHLEIERMACHER. CLAUS HARMS. RITSCHL. EUCKEN.

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GOETHE. SCHLEIERMACHER. CLAUS HARMS. RITSCHL. EUCKEN.

WE have taken a hasty glance at some of the liberal and un-Christian theologies of Germany. We have looked into some of her worst anti-Christian philosophies. We selected especially those that became potent in their influence on the politics, the religion, the character, and the conduct of the German rulers and their people. We want to understand the German nation and its people. We want to judge them fairly. To do this we must know their moral and their religious standards and ideals. These are inculcated, disseminated and impressed by the intellectual leaders. By their writings and teachings they make and mould the peopl.e

The one man who has often been called "the most splendid specimen of cultivated intellect ever manifested to the world" was the great Goethe. But he was an intellectual pagan. His moral life was one long violation of social decency. He was a literary free-liver. His path was strewn with the wrecks of women's hearts and the blighting of women's hopes.

The Rev. Dr. S. A. Wilson, a writer who was at home in Goethe, a keen critic of men and of literature, thus characerizes this idol of cultured Germany:

"His fugitive attachments to various women follow each other with startling rapidity. Read the long chapter of his amours, his flirtations, his **liaisons;**

ponder the fact that he is known to have deliberately trifled with the affections of women in order to make a cold-blooded psychological study of their feelings for literary purposes; or the other fact, that he dug almost every drama out of some woman's broken heart; remember that he suffered eighteen years to pass away before he formally and legally made Christine Vulpine his wife."

Goethe ignored the sinfulness of sin and the guiltiness of guilt. He did not recognize the havoc of sin in humanity. He knew nothing of God's remedy for sin. In fact he knew no personal God. He was a Spinozan pantheist.

Goethe has his own big share, his frightful responsibility for the apostasy from God and from His Word by so large a part of the German people. Goethe helped to bring in and to spread the corruption for which God is now punishing Germany.

Another great philosopher and teacher, one who also brought in a new School of Theology, was Schleiermacher. He translated all of Plato's works into German. He mastered and was greatly influenced by the pantheistic Jew, Spinoza. He builded a theology of his own. Not the Bible but man's inner consciousness is the source of religious truth. Theology must be empirical, must grow out of experience. Its fundamental principle is feeling, especially the feeling of dependence on a higher power. Such a theology, throwing to the winds the formal principle of the Reformation, has no place for and no belief in the Fall, the virgin-birth, the God-man, the Vicarious Atone-

ment or the Resurrection of Christ. All miracles are thrown into the discard. There is no future punishment. All will be saved in the end. There is neither place for nor virtue in prayer, except as a pious exercise. All that is left of Christ is that He is one of the many of earth's heroes, an ideal man, a good example. We designate this system as a Pantheism leavened with religion, or a religion leavened with Pantheism. We have often wondered at the great influence of Schleiermacher in and on the religious world of Germany.

What a fall from Luther to Schleiermacher! Schleiermacher helped on the apostasy of Germany. He helped to alienate the people from the teachings of God's Word. He helped to ripen them for the judgements that are now upon them.

Not all were willing to follow this so-called "mediating" theology which cut out the very heart of biblical teaching. A plain pastor, a young man, a miller's son, who had scarce been heard of outside of his own parish, lifted up his voice like a trumpet. His trumpet gave no uncertain sound. The Ninety-five Theses of Claus Harms created a commotion throughout the Church in Germany. They heartened those who were anxious and earnest that the truth restored by the Reformation to Germany might not be lost or counterfeited. They recalled many who had been wavering and knew not what to believe. They helped to hold, to strengthen, to increase God's faithful remnant that would not bow the knee to the Baal of popularity. Their successors are the elect of God.

They will yet save Germany from the desolation of misbelief and unbelief.

A new mediating leader, who would not give up as much of the traditional orthodox faith as the teaching of Schleiermacher had surrendered, but who was not willing, on the other hand, to come back to Luther, with Claus Harms, was Abert Ritschl. He belongs to a generation whose elders are still living. In many respects he is better than Schleiermacher. He does not give up as much as the latter. He is not pantheistically inclined. He has a large following in Germany and in America. He speaks largely the language of Canaan. He writes beautifully of the communion of the soul with God. He has deceived multitudes of the elect. His fundamental fault is that which is common to all heresy, viz., that he will not accept the formal principle of the Reformation which accepts the Bible as the inspired Word of God and insists that all doctrines and teachings must be based on this infallible rule of faith and practice and must be in harmony with it. Ritschl brought a new principle into Theology by what he is pleased to call "Value Judgments." Every objective teaching is to be tested and judged by the practical value it has for the inner life or experience. Whatever in the Bible I find of value for my own inner life that I accept as true, whatever I cannot thus utilize for my inner self I pass by. Whatever I find in the story and teaching of Christ Jesus that appeals to me, comforts me, strengthens me, makes me a better and happier man that has value, that I accept as true. Whatever there

is about Christ that has no appeal to my inner consciousness that I may ignore as of no value. In place of the formal principle of the Reformation Ritschl makes the inner consciousness the test of truth, the rule of faith and practice. The Ritschlian is all at sea. He has no safe or satisfying foundation for his faith or life, everything fluctuates with his own inner frames and feelings. In Ritschl's system we find no clear, unequivocal statement of the acceptance of the doctrine of the Inspiration of the Scriptures, as to Original Sin, of the Pre-existence of Christ or of His Essential Deity, of Vicarious Atonement, of the forensic idea of Justification or of Future Punishment. There is no clear statement of belief in miracles or of the personality and deity of the Holy Spirit. The whole system is vague and indefinite. The foundations on which the believers' hope and comfort rest are gone. All that is left is a subjective, social moralism. There is not one clear, scriptural, satisfying answer to the anxious question that has rung down the ages: What must I do to be saved? Ritschlianism, with kid-gloved hand, carries away the soul's Savior from sin. It salves over the wounds and bruises and putrifying sores of sin-slain souls but it cannot cleanse and heal. The fountain of living waters is lost. The broken cisterns of Ritschl's digging remain. Germany is again deceived in as far as she follows this new false light. Germany is further ripened for the judgments that Luther said would fall when she would turn her back on and refuse to believe the Word of God.

We listen to one more potent voice from Germany. That voice is still speaking. It commands a world-wide hearing. It is the voice of one who is claimed to be one of the brightest messengers from the philosophical firmament. He claims to be a Christian philosopher or a philosophic Christian. He offers us a theology drawn out of philosophy. He has been called the "German Emerson"; a seer rather than a systematizer. He does not believe that the soul is at the mercy of its material and social environment, but that it can act upon, change and rise above these influences from without. This is the soul's "activism," the soul's true function.

Rudolf Eucken is an exponent of what he calls a "monistic trinity" of the Good, the Beautiful and the True. In feeling after, seeking after, realizing and appropriating this attractive trinity, the soul finds God. This universal feeling after God is universal religion. We have no space to go into Eucken's mixture of speculative psychology, philosophy, esthetic-ism and religion. It is another of the many, vague, misty, dreamy systems that leave the soul, longing for personal pardon and peace, unanswered, empty, crying in the night, crying for a light and with no answer but a cry. How could it be otherwise? Like that of so many false prophets Eucken's Christianity has the real Christ left out. Again there is no Virgin Birth, Jesus is a mere man, there are no miracles. Jesus did not rise from the dead, neither shall we. There is no place nor use for prayer. Eucken's "activism" is at best a Unitarian or Deistic moralism.

It can never lift up or save Germany. Its votaries in every land are left without God and without hope in the world. Poor Germany!

CHAPTER XI.

A PLEA FOR AMERICAN FAIR PLAY AND CHRISTIAN CHARITY.

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THE writer of these papers entered upon his task with not a little misgiving. His motive in the undertaking was and is to get Americans, especially those who profess to be, or profess to want to be Christians to look at this whole dark problem from the ethical standpoint of God's Word. In such times of testing there is grave danger of being carried away by passion and thus becoming unconsciously unclear, unfair and un-Christian in thinking and judging. This would be a serious hurt to the Christian life. The writer would fain help to prevent such a calamity.

The writer claims to be an ardent American patriot. He is unwilling to take second place to any one in love for and devotion to his native land. From boyhood he has been enthusiastic in his love of country. His "pieces" spoken in a country school were practically all patriotic. He ran away from home to a recruiting office in his native city, Pittsburgh, to enlist for the Civil War. But he was under age and undersized and was not accepted. He knew by heart and sang at his work every popular war song. He knows and loves them still.

He wants to know and see the shortcomings of the Germans, their sins and their crimes. In the preceding papers he has certainly hit them hard. No one who has read the foregoing chapters can ac-

cuse him of being a pro-German in the war-sense of that term.

For the present we are done with the Germans. There are others. We are to find out what's wrong not with Germany alone but with the world. We have confessed Germany's sins. Have the Allied nations and their peoples no sins? Are they unwilling to be reminded of them? Do they need no repentance? Did not President Wilson call for a day of humiliation and prayer? Is there nothing for which the American people need humiliation? Is there no need of humiliation in the other allied nations? Have not all sinned? Are not all in need of sincere self-examination? Are they ready for sincere self-examination? Are they ready to be shown that they need to repent, return and live?

We desire to help along this line. To do so we need to speak truly and frankly. There are some things that we Americans need to ponder for our intellectual and moral good. We are going to trust to the American spirit of fair play and to Christian charity.

We have nothing but abhorrence for all avoidable and wanton atrocity. For whatever guilt she has in this line Germany must pay the penalty. She is paying now. While we lament and condemn all wanton atrocity in Belgium, does not the very name remind of the rubber plantations on the Congo and the unspeakable horrors committed and endured there?

Our mind and heart, in the very beginning of the war, revolted against Germany's alliance with the unspeakable Turk. What of the oft-repeated truckling to the Turk on the part of other nations when the balance of power seemed to be endangered? The late atrocities in poor Armenia cry to Heaven for vengeance. And vengeance will surely fall. What of the Armenian atrocities of over thirty years ago and of others of later dates? Why, why would England not lift a hand when Christians the world over were besieging her with petitions to intervene? Has she repented and confessed?

War is atrocity. Sherman's definition is still true. There are people living in the line of his march today who tell blood-curdling stories of atrocities committed by men of the Northern army. America had her Libby, her Andersonville and her Great Lakes prisons. America hung a woman spy. And what of the concentration camps and dum-dum bullets in the Boer War?

As expressed in a former chapter, we have nothing but condemnation for the principle that a nation must be builded on and maintained by militarism. What of putting navalism in its place? What of the militarism and navalism combined that now threatens to become a fundamental part of our American government?

We have no respect whatever for the breaking of international law or the violation of treaties. For every such offense Germany needs to suffer the pen-

alty. She is suffering now. Is she the only nation guilty of this sin?

Ever since we began to look into the foundations of Christian ethics we have been earnestly opposed to the principle that might makes right, that the weaker must be subject to the mightier, that brute force has a right to decide the destiny of the smaller nations. In as far as Germany has adopted and builded on this principle of the savage horde and of the jungle she deserves the execration of all who are not guilty of the same sin. What of the great British Empire that is made up of scores of conquered nations? In how many cases was the consent of the peoples of vanquished nations obtained before they were made to lose their identity and become part of a victorious government? What of our own Texas, Cuba, the Phillipines and Colombia? Is it a good Christian principle that every nation should first cast out the beam out of its own eye? Would it not be well to consider carefully before we pass a merciless judgment lest we be judged by the same judgment with which we judge others?

We certainly do most heartily desire to see the world safe for Democracy. God grant that it may soon come. Is it democracy where a very small per cent of a nation owns the bulk of the land? Where large estates are held by the nobility and used for their pleasure while the millions own no foot of ground, never can have homes of their own, are tenants at will on the grounds of a lord or a big banker? Why should a few men own practi-

cally all of London? Is it not time that the Feudal system be banished from the earth? Is it Democracy when a very small per cent of our own American people have over ninety per cent of our wealth? Is Plutocracy less dangerous than Autocracy, or Aristocracy?

We do want the world, the whole world, to be a decent place to live in. Can we claim that it is while the largest city in the richest nation of the civilized world has such large, such unspeakably wretched slum districts? Are such parts of the world decent places to live in?

We might say much more. We forbear. Glass houses need to be changed before the inhabitants throw stones. Every day should be a day of humiliation, repentance and prayer.

CHAPTER XII.

FRANCE—RELIGION AND LITERATURE.

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AFTER Germany, to which we have given by far the greatest portion of time and space and which we have certainly handled without sympathy, as far as her un-Christian and anti-Christian spirit is concerned, we turn to

France.

We want to know what's wrong. We want to know what great wrongs have brought the judgments of God upon the nations. The Christian world, the Church, especially, needs to know and understand. If Christians fail to understand and fail to apply the searching sermon that God is preaching, we see no hope for the world. What are the lessons we need to learn from France? Then from England? Then from America?

France had shown herself unwilling to welcome the Reformation. She had her great and good reformers. Calvin and his earnest helpers labored hard to win France for the Reformation. France was not nearly so ready to be won as Germany had been. It seemed for a time as if the Reformation would win in France also. One third of France seemed ready to become Protestant. But the House of Valois persistently and relentlessly persecuted all who even seemed to incline in that direction. The characterless Catherine de Medicis showed herself a veritable fiend in this movement. Popes and Jesuits used her as a deadly tool. Wars

were following one another in rapid succession. Religion played its part in these wars. Treaties were broken without scruple. Charles the ninth was under the satanic spell of the bloody Catherine, his mother. She incited him to perpetrate the treacherous and hideous massacre of St. Bartholomew. Sixty thousand men, women and children were murdered in Paris. The historian John Lord says: "Neither Alaric nor Attila ever inflicted such barbarities. No besieged city taken by assault ever saw such wanton butcheries except possibly Jerusalem when taken by Titus or Magdeburg when taken by Tilly."

When the seven days' butchery was over in Paris, the King, his court and his clergy, in solemn procession, marched to Notre Dame Cathedral, where a thanksgiving Mass was celebrated with jubilant Te Deums.

With royal sanction the slaughter spread to every city and district of France. Every Protestant was to be exterminated. When all was over Holy Father Pope caused a commemoration medal to be struck, requested his holy city to celebrate with feastings and torch-light processions and offered up a solemn thanksgiving mass for the butchery.

O Religion, Religion! what cruelties have been perpetrated in thy name!

When Cardinal, yes **Cardinal** Richelieu, under the weak and vacillating Louis XIII really ruled France, he brought about the murder of half a million of Protestants in that unhappy land.

Under the long reign of Louis XIV, the Grand Monarch, whose constant claim was, "I am the State," the poor Protestants were still cruelly persecuted. The Grand Monarch, with the advice of the brilliant priest Bossuet, revoked the Edict of Nantes and thus took away all protection from Protestants, disfranchised two millions, martyred two hundred thousand and caused an equal number to flee the country. These cruelties also moved the reigning pope to celebrate with a Te Deum mass. By the same reigning powers the Jansenists were crushed out. And yet, while all this was going on, while war was following upon war, the Court of the Grand Monarch was dictating religion and literature to Europe.

France had been reading the coarsest and most indecent writer, Rabelais Montaigne, who has been designated as "a sensualist, a glutton, a lecher," who drowned his conscience in the lusts of the flesh, who fed the minds and morals of France. Pascal said of him: "Montaigne is absolutely pernicious to those who have any inclination toward irreligion or toward vicious indulgences." William Cleaver Wilkinson says: "Montaigne's Essays are by their subtlety and insidious persuasions to evil, upon the whole, quite the most powerfully pernicious book known to us in literature either ancient or modern."

La Rochefoucauld's "Maxims" had in them much that is wise and also much that is destructive of Christian morals. In private life he was not above the great monarchs of his age. It is said of him: "His

illicit relations with women were notorious. But they unhappily did not make him, in that respect, at all peculiar among the distinguished men of his time."

One of the foremost names in literature, one who has been called the greatest writer of comedy in the world, was Moliere. We are indeed sorry that he, too, in his private life, was not free from dishonor and unchastity and that this crops out, as it always does, in the tone of his otherwise wonderful writings. At best the secular writers of France who were widely read and who put their impress upon the people, in the age before the Revolution, were not calculated to purify and uplift the people.

The court and the age of Louis XV were perhaps the most profligate in all Europe. The shameless infamies of the lewd life of that king are unprintable. Sadder still, it was—Like prince, like people. Doctor Lord writes: "Licentiousness without shame, drunkenness without rebuke, gambling without honor and frivolity without wit characterized, alas, a great portion of the 'upper class,' who disdained the occupations and sneered at the virtues of the industrial class."

Among the many notorious mistresses of the shameless king we name only one, the Madame de Pompadour. She became the virtual ruler of the realm. She held the purse-strings of the nation. She ushered in a prodigality that scandalized the nation. Paris was improved and beautified as never before. She made it the gayest city in the world. Rulers and office holders in Church and State were

at her mercy. She had the appointment of the generals of the army and of the prelates of the Church. Because she believed that the Jesuits were in her way, she had them banished from France. She compelled a weak pope to sanction the expulsion. France became half Catholic and half infidel. France was threatened with financial bankruptcy. Murmurs of popular discontent became louder and louder. France was ripening for revolution.

The infidel part of France raised up a coterie of writers who were the sworn foes of royalty and of Romanism. One of the keenest and bitterest of these was Voltaire. He has ever been looked upon as an arch enemy of Christianity. He wrote nearly two hundred volumes. In proportion as he undermined Christianity he removed the foundations of civil authority and government. Voltaire, Rosseau, D'Alambert, Diderot and their congeners really raised up the Brissots, the Condorcets, the Marats, the Dantons, the Robespierres. The attackers of Christianity raised up a storm that became an earthquake. France was thrown into the greatest convulsion of modern history. All because she had contemptuously turned her back on her God and on His authority.

CHAPTER XIII.

FRENCH REVOLUTION.

FRENCH PHILOSOPHY.

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WE are not through with France, we have made mention of the causes that led up to the Revolution. That destructive upheaval has lessons of warning for the Chuch of today. We are in danger of forgetting history's warnings. We need to pay more heed to what history teaches. We need to apply the warnings to ourselves.

The conduct of the leaders in the Romish Church and in state, their fiendish persecutions of Huguenot Protestants had left its impress on the mind and heart of the people. The immoral, disgraceful conduct of kings, priests and nobles had been preaching powerful sermons, whose applications were not lost on the common people. The atheistic philosophies of the Encyclopedists had filtered down into the common mind. The corrupt literature had corrupted the soul of society. A social psychology had been created. A social mind was doing its own hard thinking. The wind had been sown. The whirlwind must be harvested. Woe unto any nation when the heart of its common people becomes corrupted!

The revolution was an uprising of the common people. It was a rebellion against authority, a wild, violent determination to trample out its life. The authority which they were determined to crush out was that which they had seen in the State and in

the Church. In both State and Church authority they saw nothing but autocratic tyranny and relentless despotism. In their madness they looked upon the God of the reigning Church as the supreme despot. Him also they wanted to dethrone. And so they would make themselves free.

Look at their program. Their lurid drama was played through. All worship of God was to be abolished. Reason alone was worthy of worship. False worship requires something tangible, visible, an appeal to the senses. Reason, as an object of worship, must be personified. A lewd woman, one of the countless brilliant courtesans of Paris, was placed upon the high altar of Notre Dame as the Goddess of Reason. To her the mad masses offered their bacchanalian orgies as worship.

The Lord's Day reminded them too much and too uncomfortably of the Lord God who gave the moral law and threatened retribution on its transgressors. The Lord's Day, therefore, must also be abolished. Instead of one day in seven as a holy-day, they substituted one day in ten as a holiday, a day for the free indulgence of the flesh. And so these passion-blinded people dethroned their God!

Their King and all who supported him must also go. The guillotine was kept busy. The gutters ran red with the blood of nobles. Paris was drunk with blood.

But God was not dead. God is not mocked. After the sowing comes the reaping. The harvest is like the seeding. The sheaves had rapidly

ripened for God's burning. Marat, the journalist of Atheism, was stabbed dead by Charlotte Corday. Danton, the Minister of Justice and orator of the clubs and assemblies, was guillotined on the scaffold that he had erected. Robespierre was likewise beheaded. So were Sain-Just, Lebas, Couthon, Henriot and other legalized assassins. The Girondist had sacrificed the royal family. The Jacobins beheaded the Girondists and the Convention guillotined the Jacobins. "Vengeance is mine; I will repay," saith the Lord. "Some men's sins go before them to the Judgment, others follow after."

The leaders of thought had been educating the people away from God. Rosseau had written a book on **The Rights of Man** without saying anything of man's duties. He had torn apart what it is criminal to separate. There are no rights without duties. Every right implies a corresponding duty. Rosseau refused to recognize this fundamental moral principle. In all his writings he emphasizes what he calls "the rights of the natural man." He bases these rights on man's natural inclinations. The interference with natural inclinations has brought about the galling inequalities from which society suffers. Therefore, **Back to nature.** The savage is better off than the civilized. This is Rosseauism. The savage slaughter of the Revolution had staged it.

We have glimpsed a few of the pernicious books and writers before Rosseau. We mention only a few names of later leaders in French literature.

The realistic Balzac reeks with vulgarity. Tola, in many places is beastly. He goes back to nature with a vengeance. He is sensual, contaminating, a destroyer of heart-purity. George Sand is not so coarse, but on this account, perhaps, all the more dangerous. She writes beautiful things about love. But with her, love is appetite and its indulgence. Love is not the fulfilling, but the annulling of the law. You may love and indulge yourself. Renan made a Parisian novel out of the Life of Christ. Because it is fiction, because it eliminates the virgin birth and deity of Christ, because, camouflaged with beautiful language and entrancing style it had an immense circulation. It makes out that Jesus in the end became a willful imposter. It has doubtless done more harm and robbed more people of their faith, especially in skeptically inclined France, than any other lying Life of Christ. Truly French literature has ruined much French life and is constantly bringing forth an alarming crop of sin. It is largely responsible for the race suicide, the prenatal murder so common in France.

In modern French Philosophy we can only mention the immoral Augustus Comte and his atheistic Positivism, with its new religion, exemplified in its elaborate ritual of the worship of Humanity. Victor Cousin, starting with what has been called "a clairvoyance of Reason," worked out a hazy, dreamy pantheistic philosophy, which seems to be popular because it does away with God, sin, duty, responsibility, and retribution. It glorifies man.

It gave the cue to Emerson's popular dictum: "Every man his own prophet."

Space forbids more than a mere mention of Henri Bergson. He is a present-day celebrity. He is a naturalist. He calls his naturalism "vitalism." His system is closely related to that of his German Contemporary Eucken, whom we have previously considered. He does not strike one unmistakeably clear theistic note. He is not the voice to lead the people of France back to a clear recognition of the personal God of the Bible.

Meantime France is drifting on in its godlessness and its service of the flesh. It seems to want to get rid of even the form of religion. Ten years ago it cut the last cord that bound it to Rome. It coolly abrogated many of the privileges that had been guaranteed to the Catholic Church when the Church was legally separated from the State. But poor France has nothing to take the place of discarded Rome. With the exception of a few sporadic, evangelical voices she is left to drift.

Worldliness and vice still run riot. Her drama is tainted. Her stage is largely a scandal. Women solicit men openly, not in the night alone, but in broad daylight. In the year before the war a taxi driver offered to take an American to a house in Paris where there were hundreds of prostitutes not one of them over fourteen years old. This is gay Paris, she still dictates the styles that often shock our modesty.

We might go on. But enough. Let the country or city that is without sin cast the first stone.

France needs to be made conscious of her sin. God is preaching repentance. Will she hear? Will she heed? Will she live as God calls her to live?

CHAPTER XIV.

WHAT'S WRONG WITH ENGLAND?

SOME SORE SPOTS.

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WAR times are times of spiritual danger. The war spirit is not always a holy spirit. The war spirit tends to oppose the spirit of God. Spiritual life is endangered in war time. Ethical standards are jeopardized. The moral tone is imperiled. Moral judgments are perverted. Moral standards are lowered. Conscience is mis-educated, dulled and often seared as with a hot iron. The finer feelings lose their fineness. Emotions are hardened. Sympathies are deadened. The heart becomes stony.

Clear thinking is hindered. A war psychology is created. The mental vision is obscured. Men become color blind. Passion plays in. Beams lodge in erstwhile clear eyes. Motes are magnified in enemy's eyes. It becomes increasingly difficult to judge righteous judgment.

The vision of God is obscured. Man falls into the conviction that God is altogether such an one as he himself is. Instead of God judging man He is judged, measured, sized up by man. Man takes for granted that God must see this thing exactly as man sees it, that He must feel about it as man does, that He must desire what man desires.

There is needed a candid, careful, prayerful scrutiny as to whether my motives are really pure, whether my desires are altogether unselfish or whether my judgments are based on truth. I want

it so. I see it so and therefore God must see it so also. I do not examine into my rightness. God must be on my side. This has been the assumption and the assertion of German leaders in Church and in State. This pharisaic arrogance has disgusted and alienated good people the world over. This is not the spirit of Christian humility which all need to cultivate. It is a danger signal, a loud warning to all Christians.

In these pages we want to do what we can to guard Christians everywhere against the dangers of the war spirit. Nations like individuals must see and repent of their own sins first of all. This, we firmly believe is God's purpose in permitting men to bring on this war. He wants all nations to see what they come to when they leave Him out of their counsels and madly rush into ruin. If the unspeakable calamities of this war do not bring all nations and peoples to honest, earnest, searching self-examination, confession, and contrition, then we see no hope for world betterment. We have searched out and confessed Germany's sins. Before God let us be willing to be shown and to see the sins on the other side. And let each reader be honest with himself and eager to ask: In how far have I been guilty in sanctioning, condoning and covering over these sins? For the good of all, for our own good, we want no more covering over, but we want uncovering. In this spirit we want now to ask: What is wrong with England? We want to show up the right as God gives us to see the right. We want

malice toward none. We want charity for all. We have come from our knees to the writing about England.

We want the world to be a decent place to live in. We want England to be a decent place for English people to live in. We want England as a nation, the English government, to make her cities decent places for all who live in them. Why, Oh, why in that rich nation, why should one-third of London's people live on the edge of Hunger-Land? Why, Oh, why should thousands upon thousands in London, Liverpool, Glasgow, Edinburgh, Birmingham, Manchester, and other cities scarcely ever know what it means to have a full meal? Why these scandalizing, horrifying, heaven-defying slums so often described by General Booth, Toynbee, Begbie, Julie Sutter, and others? As Julie Sutter, that brilliant English author, writes in **Britain's Next Campaign,** page 225: "Are we not coming back to the one fundamental wrong? Is it not that the people have been deprived of all that can tend to a wholesome manhood and beget self-respect and character? They have nothing to live for; they see no reward for thrift or sobriety. There is but the thinnest plank at any time in their lives between mere drudgery and sheer starvation. They are a disinherited race. Driven off the soil, their natural dwelling-place, they welter in the hopelessness of the great cities, a drink-degraded people. This hopelessness, this homelessness has done its deadening work. What hope have the masses of these people in this life? And babies are

born to this condition, sealed unto perdition by the forces of heredity before they know their right hand from their left." So writes the author of **A Colony of Mercy.** Read her **Britain's Next Campaign** written ten years before this war.

The one great crying social sin of England is that her lords and nobles still own the land, that miles and miles of land are unproductive, that the common people can get no village and country homes of their own, while one-third of the land lies idle. The feudal ages are still on. A few hundred men own Britain. A few men own London. England as a whole cannot be a decent place to live in till these feudal conditions are abolished. The peace council must insist on this or the alleged war aims are missed.

We want to make the world safe for democracy. Without stint we have scored Germany for her opposition to and lack of democracy. Germany's history has been searched out and every anti-democratic act and principle has been laid up against her. It is well that it is so. Nations also need to see themselves as others see them. We want the peace council to insist that Germany and Austria shall henceforth be more safe for democracy.

But, there are others. What's sauce for the goose is sauce for the gander. England's history also needs looking into. She has not been the exemplar of democracy. The scores of conquered small nations have not been given the privilege of voting as to the kind of government the people want. They have not

been governed mainly for the good and comfort of their own people. Look at India.

For one hundred and fifty years Brittannia's scepter has swayed India. William J. Bryan has been there. While he was a member of Wilson's Cabinet he wrote a pamphlet on **British Rule in India.** After meeting and interviewing the leading English officials and educators; looking into the life of the few rich and the hordes of the wretchedly poor in city and country, he has come to the deliberate conclusion, that "British rule in India is far worse, far more unjust, far more burdensome to the people than I had supposed." "The trouble is," he says, "that England acquired India for England's advantage, not for India's, and that she holds India for England's benefit, not for India's. She administers India with an eye to England's interests, not India's and she passes judgment on every question as a judge would, were he permitted to decide his own case."

Bryan informs us that England drains out of India every year what amounts to one hundred and fifty million dollars and that thereby "the bulk of Indian population is reduced to extreme poverty, destitution and degradation"; that "England continues to deny to the Indians any form of representative or constitutional government."

After one hundred and fifty years of British rule ought not this large part of the world to be fit for and to be made safe for democracy? "Taxation in India is twice as heavy as in England in propor-

tion to the income of the people." Mr. Gokhale, one of the ablest of India's public men, Mr. Bryan informs us, said in a recent speech: "The death rate in India has steadily risen from twenty-four in a thousand in 1882—84, to thirty in 1892—94, and to thirty-four at the present time."

We are further informed that "along with the people, the land is being impoverished. Manure which ought to fertilize the fields is carefully gathered up for fuel." "Poverty is distressing in the extreme. Millions live on the verge of starvation." After one hundred and fifty years "less than one per cent of India's women can read and write and less than ten per cent of her total population."

Enough of India. It required all the eloquence of our Henry Ward Beecher to keep England from recognizing the Confederacy with her slavery included.

And what of England's opium wars? In spite of the Chinese protest, this poor heathen government was compelled by England to legalize the importation of and traffic in the poison that continues to debase and debauch her people. Well does Warneck call this act of England's "a blot on the British flag." Well does he claim that this act "cast from the beginning a dark shadow on Christian missions in China."

Yes, we want this war to give all governments higher ideals. We do want the world to be a more decent place to live in. We want all parts of the world to be made safe for democracy. We want

England to give democracy to India, to Persia, to Egypt, to Ireland. True democracy means more than universal suffrage. It means a common weal. It means a right for every man, woman and child to have not only the right but the possibility to live a free, clean, comfortable, prosperous, intellectual, moral, and spiritual life. It means that governments shall exist for the one purpose of giving their people such a life. This is real democracy.

CHAPTER XV.

APOSTASY. DARWINISM.

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SOMETHING had gone seriously wrong in England. Our previous chapter is a sad one. There's a reason. There always is. There is a philosophy of history. There's a pragmatism in it. Let us look for causes.

England had shown herself open to Reformation truth and ready to give it warm welcome. Luther had spoken in his theses, for all oppressed consciences. His voice had reached England. Froude says: "The thing that all were longing for was done and in two years from the nailing up of the theses there was scarcely perhaps a village, from the Irish channel to the Danube, in which the name of Luther was not familiar as a word of hope and promise." Luther's writings were quickly and widely spread and read in England. Rome was alarmed. She opened, at first, a literary war. Books and pamphlets against Luther were spread. But many had already found comfort and peace in Luther. There was a group of godly scholars in Cambridge University. They were studying the Scriptures and Luther. They preached the new-found truth everywhere by mouth or pen, even in the prisons. The names of twenty-seven of these men have come down to us. A veritable "holy club" in Cambridge two hundred years before Wesley's club of that name. A Bampton lecturer tells us that "the

house where these **first English Lutherans** met was **derisively called 'Germany.'** "

Barnes and Cranmer and Latimer and Coverdale and Ridley and Cox and Taverner and Tyndale were among these many early English Lutherans. A number of these and other seekers after the truth went to Wittenberg University and sat at the feet of Luther and Melanchthon. Later on they studied the Augsburg Confession there and all accepted the twenty-one doctrinal articles as a basis of union. It looked as though England was about to become Lutheran. But bitter persecution broke out. The love affairs of Henry VIII were mixed in. He wanted a divorce from Catherine in order that he might marry Anne Boleyn. He made official, royal request of the Wittenberg Faculty to sanction the contemplated divorce. The Faculty refused. Official intercourse with Wittenberg was cut off and Henry fought, oppressed and suppressed the Reformation with all his royal power till the day of his death. Many former adherents vacillated and changed their professed faith. Lutheranism lost out in England.

But God had His faithful thousands who would bow neither to the pope nor to Henry. England furnished a noble Army of Martyrs. The blood of the martyrs became the seed of the Church. England became a Protestant land. She has furnished a large, soul-refreshing devotional literature. Also libraries of precious books for the exposition, defense and diffusion of the teaching of God's truth.

She became the most missionary land in the world. Her wonderful work in Foreign Missions is for her a crown of glory.

But, like Germany, England kept not her first estate. She, too, made large room for apostasy from the old faith. She, too, forsook so sadly and so largely the fountain of living waters and hewed out for herself cisterns, broken cisterns that could hold no water. England, too, is in the crucible. We want to know what's wrong.

We have seen how Germany's leaders of thought worked out and disseminated false, un-Christian and anti-Christian philosophies and how these brought in false ideals and aims of the state and government. We have expressed our conviction that for this apostasy, for this bowing of the knee to the Baal of power Germany is being punished today. This she needs to recognize. This she must repent of and confess. She must humble herself under the mighty hand of God before He can again exalt her.

We trace a large part of Germany's evil back to the pernicious, pantheistic philosophy of Hegel. Hegel had a theory of evolution, of development, of advance, long before Charles Darwin appeared. The latter transferred many of Hegel's ideas from the world of spirit to the world of matter. He evolved man from a primordeal cell, up through aeons of animal development from its lowest to its highest forms. Man is the highest animal. In the eternities of the rising of physical life from the original cell up to man there has been a continuous struggle

for existence. In this everlasting, fated warfare for existence the weaker must always go down. The stronger will always win. This is the survival of the fittest. This merciless process of extermination and survival is natural selection. This is Hegelian philosophy turned into natural science. This is the practical, matter of fact Englishman adapting and applying to the world of sense the transcendental theorizings of the speculative German.

Darwinism swept the thinkers of England off their feet. It ran like wild-fire. It tore away thousands from their ancestral faith. It was preached as the doing away of the Bible. It was hailed as a new and a better revelation, as a true evangel well suited to substitute the old Gospel.

Deism, with its denial of a supernatural Revelation, a denial of mircales, a denial of the God-man Christ Jesus, of His vicarious atonement for sin and His resurrection from the dead, had indeed prepared the English soil for Darwin's seeding.

Darwinism has no place for a personal Creator. Man is not God's special creation. Man is not related to God, but to the brute. No inbreathing of God, but an upheaving from the beast. Man is the product of eternal struggle. In order that he might be, myriads of living beings had to perish. He became the strongest, he survived. He had a right to survive because he was strongest. Other less strong ones might survive as lower animals. He survived because in the struggle he had shown himself fit to

become a man. As the highest animal he had risen above them all.

Look at the applications of Darwinism. There must be applications, results, outgrowths, fruits. Man is no longer the child of God. He is the progeny of the brute. The destiny, the struggle of the brute are his. Like his brute ancestors he must fight and overcome. Otherwise he has no right to survive. This is nature. I am a child of nature, a part of nature. Nature's laws are my laws. There are no other.

Does the weaker go down? Nature says, he deserves it. Does the stronger win? He deserves it. He is to be commended. He is crowned. To the victor belong the spoils. Might is right. Force is supreme. Competition is natural. It is a game of force. Let the big fish eat the little ones. Let the rich merchant crush out the weaker competitors. Let capital combine to grind the face of labor. Let the owner of the slum hovels put up the rents and keep down the cost of improvements. The wretched tenants have no redress. They are weak. They cannot fight their way to a decent living. They need not survive. The landlord may batten on their misery. This is Darwinism applied. Compare, or rather contrast it with the Sermon on the Mount, the Good Samaritan's story and 1 Cor. 13.

What have the slums in English cities to do with the doctrines of Darwin? Is there any connection between England's treatment of Hindus, Boers, Egyptians, Persians, Irish, and others and the doc-

trine of the survival of the fittest? Does Prussian militarism or English navalism hark back to Darwin? Was the conquest of the scores of small nations, forced to be a part of the British Empire, exemplifying the same ruthless teaching? Did not English teachers of Psychology, after Darwin largely teach determinism? Did not her teachers of Ethics tend to utilitarianism? Did not the most of her politicians become opportunists?

Does not England, as a nation, need to examine herself, confess her national sins. repent and return to the God of her Fathers?

We still need to look at the religious life and spirit in England.

CHAPTER XVI.

ENGLAND'S DEBASING LITERATURE.

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IN Germany, as we have seen, bad principles filtered down among and into the people from the rulers, the universities and the popular writers. Woe unto a land when the heart of its common people becomes unsound. What the people read makes and molds their character.

In England also modern popular literature has done its destructive work. We want to know what England's people have been reading in recent years. We have space for cursory glances only at a few of the English books and writers that have influenced the heart of the people.

Mrs. William Harrison is the youngest daughter of the attractive, ennobling man and writer, Charles Kingsley. She writes under the pseudonym **Lucas Malet.** Her **Wages of Sin** has been called "one of the most powerful and penetrating works of fiction of recent years." In it the author exemplifies and defends the principles of Realism. She loves to lay bare "the carnal, the morbid, the unsavory, and the downright nasty, till we are almost led to believe that there is no sacredness in woman, nor nobleness in man, nor dignity in life, nor secret in nature."

The voluminous Thomas Hardy is claimed to be "the greatest master of English fiction in his time." He also has cast in his lot with the "New Realism," the cult of the ugly, and seems to think it the function of Art to dwell on what has been called "the

night-cart side of life." It is sad to find this gifted writer giving his attention to the exploiting of the seaminess and shadiness of life, "exploiting sewers and cess-pools, dabbling in beastliness and putrefaction, dragging to light the ghastly and the gruesome, poring over the scurvy and the unreportable side of things." Not only does he disgustingly portray, but he leaves the impression that he excuses and condones illicit love and all that goes with it. He seems to be angry against marriage laws and family life. He would wipe out the moral distinctions and the religious instincts of the ages. He is at war with the moral administration of the Universe and with the Decalogue itself.

To the same corrupting class belong Frankfort Moore, Bellamy, Mona Caird, Grant Allen, George Gissing, Sarah Grand Swinburne and others. They seem to imitate the Zola tribe of France.

And what shall we say of the widely read and devoured Marie Corelli, with her "electric Creed" and "electric God?" To her nothing is sacred. Satan receives her sympathy. The Bible is superseded. She can write a "Fifth Gospel" which is better than the synoptists! Her heaven is inferior to this world of sin. But sin is a myth. She mixes together a strange Gnosticism, Neoplatonism, Theosophy, Occultism, Blavatskyism and what not. And yet, sad to say, thousands of readers devour and assimilate such hysterical stuff!

Miss Harraden's **Ships that Pass in the Night** is not so shockingly bad, but, perhaps, on this account

all the more dangerous. She, too, writes as if God had never spoken, as if Christ and the Apostles had never taught, as if she, Miss Harraden, must show men what to believe, how to live and how to die. The same is true of Miss Edgworth, Miss Olive Schreiner and others. Hawley Smart in his **Social Sinners** sets forth a low-pitched morality.

Most of these writers, in addition to being Hegelians in their ignoring of sin and responsibility and retribution, have low standards. Social standing, success, money, pleasure—these are their highest good.

We might give pages and chapters to Mrs. Humphrey Ward. She is the idol of the highbrows of England and America. In her **Robert Elsmere** she popularizes and defends the vulgar German Rationalism and destructive, negative Criticism. She has unsettled and wiped out the faith of tens of thousands by this destructive book. In **Lady Rose's Daughter** she condones illicit love. In all her brilliant books there is a fatal absence of insight into the principles which have been the bases and bonds of healthy society. She is a menace to sound spiritual life.

Mrs. W. Desmond Humphreys gives herself the pen-name "Rita." Her **Sheba** is a feeble echo, a weak imitation of **Elsmere.** Here, she, too, lays herself out to undermine faith in the Old Testament Scriptures. It is sad when a man loses or refuses faith in God and in His truth. But it is unspeakably more sad when a woman is an advocate of unbe-

lief. We cannot in words express our sorrow that so many highly cultured and gifted women in England and in other lands have used their God-given time and talent for the dissemination of principles that must rob all who accept them of everything that makes life worth living here and gives hope of a better country on the other side.

We cannot close this brief view of the makers of the English social mind and of the English social conscience without a look at Thomas Carlyle. We love him. We delight to read him. We agree that he is "one of the fixed stars in the heaven of history." We enjoy his hatred of shams, his flaying of hypocrites, his ridicule of shallow, pretentious officials who like to talk down to the crowd. We glory in his withering contempt for the idle rich and his message of appreciation of the dignity of labor. We like his maxim that everything will be right when we are right ourselves, even when our idea of being right within differs widely from his. We by no means agree with all his social and political teaching. But we like to read him even where he is wrong. Here we are interested with his attitude toward Christianity and his influence on the beliefs and the life of Christians in England and elsewhere.

It grieves us that we must admit that according to Carlyle the Christian religion has no historic foundation. He does not believe that what we confess as facts in the Apostles' Creed really happened. The incarnation, the virgin birth, the recorded miracles, the resurrection of Christ, are all myth and

legend. The Christian Church with all her marvelous history has all sprung from deception and fraud! Strange! Sad!

Carlyle is supposed to reveal his heart and life in his famous **Sartor Resartus.** The hero is supposed to represent the real Carlyle. He describes his own early conflict with the demon Doubt, when he emerges from the "Slough of Despond" he has nothing left but what he calls the "everlasting No." The doubter is confirmed in his doubt. But he must believe something. He still believes in some kind of a God. It is a disputed question whether Carlyle was a Theist or a Pantheist. The very fact that it is disputed shows the absence of a clear, unequivocal Theism.

But Carlyle believed in duty. Duty for duty's sake was henceforth a maxim. Naked duty, without any consideration whatever as to consequences. This was Carlyle's Kantian Creed.

Such an ethical creed will not save a sinner. But on such a creed one may serve his fellow man for the life that now is. And this is the virtue, this is the praise of Thomas Carlyle. None of that utilitarian ethic, that has blighted England, for him. None of that prudence, policy and pragmatism for him. He was too virile, too manly for that. Would that England's rulers and statesmen had followed the ethical and political teachings of Carlyle! Would that her ethical writers had struck no lower note.

What's wrong with England's people? They have closed their eyes to the Light of the World.

They have been following the false lights of unclean and unbelieving writers. They wanted not the wisdom of God. They turned to the would be worldly wise who had become vain in their imaginations and led them into a weary waste where God is not.

This is the tragedy of bad books. They darken the mind. They defile the heart, they pervert the will. The fruitage is desolation and death.

For all who have followed these godless ways there needs to be heartfelt repentance, and continuous crying to God for pardon.

When the people of all the lands that have been at war have come to such humiliation and repentance, then God will have mercy and we shall have peace, a peace well pleasing to Him.

CHAPTER XVII.

AMERICA. GOOD BEGINNINGS. LATER APOSTASY.

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AMERICA. GOOD BEGINNINGS. LATER APOSTASY.

IT is a good general principle that when trying to find out what's wrong it is well to begin at home. to examine self, to sweep one's own doorstep, to cast out first the beam out of one's own eye.

In our endeavor to find out what's wrong with the world, for good and valid reasons, we have reversed the process. We have judged the other principal nations in the order of what may be considered the degree of their guiltiness. We have not scrutinized Russia, Italy or other, smaller nations. We have tried to show all along that the root reason for the world catastrophy is sin, apostasy from God and from His revealed truth and that for this, humiliation, confession and contrition of heart are needed. To whomsoever much is given of him much will also be required.

Poor Russia had early fallen into the hands of the lifeless Greek Catholic Church. Because of the absence of life the State-Church had become corrupt and corrupting. Russia had had no Reformation. Nothing short of a Reformation like Luther's will ever really revive and rejuvenate Russia.

Italy had remained Romish. Like all Roman Catholic lands poor Italy has been suffering under the incubus of ignorance, superstition and priestly oppression. She needs what Russia needs. No external reforms, no changes in form of govern-

ment will save any nation without a regeneration and reformation of the heart and life of rulers and ruled, of clergy and people. National and individual salvation must come from the Lord.

And so, last of all we ask: What's wrong with America? Dear America! How we love her, how we venerate her starry banner! Because we love her we want to help her and in order to help her we want to lay bare her sins and point out her dangers. She, too, is suffering in the world-war. To her also the crushing calamity is God's call to self-examination, confession, repentance and return to God.

Next to the Holy Land of the Bible America has been the land most highly favored of God among the nations. God had kept her concealed from the old world for a millenium and a half after Christ. Not till God's fullness of time had come; not till the Reformation had restored an open Bible, liberty of conscience, freedom of worship and freedom of speech; not until man had re-learned that God values the individual; that no priestly or kingly power can bar the soul's approach to God; that saving merit can never be secured by penances and works, but only through the vicarious work and suffering of the God-Man Christ Jesus; that His merit avails for all; that whosoever out of a broken and contrite heart reaches up a hand of faith, grasps, clings to, and trusts in Him alone has all his sins forgiven, is accepted in the Beloved One, a son, a daughter of God, a believing priest whose joy it is to be to

make his life a eucharistic service to God and to his fellow man, not until these priceless old Bible truths were again ready to be offered to sin-burdened souls was America opened.

When God, through the Reformation had restored to the world this primitive Gospel and the civil liberty which grows out of it, then God opened up the territory that was to be the home of our United States. Here was to be found the open haven for the oppressed, in the land of the free, the home of the brave. Here all might find freedom to worship God.

Such people came. Such people laid the foundations of government. Puritans came from England, Lutherans from Holland, Sweden and Germany. They laid the foundations on the truth which the Reformation had brought to light again from the old Bible. No stauncher, braver or more devoted Christians ever lived than these early settlers of our land. They gave America a good start. Their political as well as their religious principles they derived from the Word of God. They ran well for a season. But they were human. They made their mistakes.

Puritanism was one-sided, legalistic, stern. It lived too much in the Old Testament. It exalted the Law above the Gospel. It regarded Christ more as a new Law-giver than as a Redeemer from sin. It exalted God's sovereignty at the expense of His love. It sternly insisted on duty to God. It neglected the duty of love to one's neighbor. It overreached itself. It brought on a revolt. We have

a remarkable portrayal of Puritanism in Hawthorne's **Scarlet Letter.** The Puritan religion lost its sweetness and lost out. A reaction came.

Unitarianism came in like a flood. It swept church after church from its old moorings. Ere long all the original Puritan or Congregational Churches of Boston had become Unitarian except one. Unitarianism, as usual, brought in a flood of liberalism and unbelief of every kind. Intuitionalism, transcendentalism and various forms of utopian socialism all had their advocates. Noted Unitarian ministers like Sparks, Everett. Bancroft, Emerson, Ripley, Palfrey and Upham left the pulpit. They preferred politics and literature. Why shouldn't they? Unitarianism never had a saving, satisfying message for the soul. It is much more consistent to be an outright infidel than to be a Unitarian.

As a specimen of New England trends of thought we give a passing glance to Ralph Waldo Emerson.

He certainly was a virile and inspiring personality. A thinker himself, he sets others to thinking. He became a leader in American thinking. To hundreds of Americans he is a Sir Oracle. He has become a pet in the American school room. Many school teachers know Emerson better than they know their Bibles. They want all their pupils thus to know him. Emerson suits the American type of mind. He believes in man. He exalts human nature. Man's natural capabilities and powers are divine. By his own reason and strength man can

be an inspired genius. He is sufficient unto himself. He can make his own Bible. He needs no other. He has no original sin. What is called sin is a help to man. It lifts him up. If ever there was a Fall it was a fall upward. Man needs no divine Savior, man is himself the source and the measure of all truth and righteousness. "Every man his own prophet."

"I am the owner of the spheres,
Of the seven stars and solar years;
Of Caesar's hand. and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

This is the sum and substance of Emerson's pantheistic thinking. It is enough.

Emerson's pantheistic skepticism breathes in much of the older American literature. Holmes and Lowell, two other American idols, are full of it. Long ago Julian Hawthorne, who certainly ought to know, wrote an article for the Princeton Review on "Agnosticism in American Fiction." He characterizes this fiction as for the most part hostile to positive Christianity and absolutely agnostic in sentiment. We have room for but one short quotation: "The Bible is a human book. Christ was a gentleman related to the Buddha and Plato families. Death is annihilation. Morality is the enlightened selfishness of the greatest number. The religion of humanity is the only religion recognized." Has the attitude of fiction changed since Hawthorne's

day? What of James Lane Allen's **Reign of Law,** or of Howard Bell Wright's **Calling of Dan Matthews,** or of Winston Churchill's **The Inside of the Cup?** These are but specimens of a common trend.

In the educational world we need name only Col. Dewey, James, Eliot, Leuba, Royce, Starbuck and the whole "Religious Education Association." They are all more or less rationalistic. They ignore if they do not deny the supernatural. They have place for neither Revelation nor miracle. On sin, redemption and the divine-human Redeemer they are at best agnostic.

Our periodic press, from the daily up to the popular monthly magazine is, as a class, anything but friendly to positive, evangelical Christianity. Here and there, now and then we find a notable and refreshing exception. But the trend and spirit of this widely-read literature, viewed from the positive Christian standpoint, is lamentably low and all too oft pernicious. Success, achieved by ignoble, unfair, dishonest and utterly selfish means, is glorified. Impurity is winked at, laughed at and condoned. Sex problems and sex stories are unblushingly paraded. Seduction, illicit love and easy divorce are minutely and suggestively laid bare. The readers' minds are defiled, their hearts are polluted and a tragic train of lives is wrecked. Ruined for time and for eternity.

The public stage, the cheap show, the movie, as far as they dare, reflect all this and frequently go beyond it. A few years ago a popular magazine

gave us a shocking revelation of the most popular plays staged in our large cities. In most of our large cities this debauchery business goes on seven nights in every week. Sunday night sees the largest crowds in these places, while the churches are either closed or attended by a faithful few. True there are exceptions. But there are dark shadows on our American life.

We see some of the frightful fruitage in the avalanche of youthful crime that ought to startle the nation. America leads the civilized world in youthful criminology. She leads the civilized world in the frequency and number of divorces.

Is God calling a halt? Is the war God's cry for repentance? Will America hear? Will America heed?

In the next chapter we shall look into some of the causes of our dangerous decline.

CHAPTER XVIII.

SOCIAL AND SPIRITUAL DANGERS.

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IN the preceding pages we faced the fact that, after a good beginning, America had started on a dangerous, down-grade road in religion and morals. Legalistic Puritanism and fatalistic Calvinism could not hold the American people. Emotional Revivalism could not stay the retreat. From Puritanism the people rushed into Unitarianism and from that into all sorts of agnosticism and unbelief. The periodic and book press pushed on the perilous apostasy. A corrupted drama, stage and picture show popularized the poison. A tidal wave of youthful crime, immorality, sexual and social vice, unhappy marriages, followed by an unprecedented number of easy divorces, rolled over our land. The wave is still on. Instead of receding it is steadily swelling.

We should have mentioned also the alarming spread of anarchy, as witnessed in the God and government defying I. W. W.'s; the lawless strikes with their reckless destruction of property and life; the race riots with their pillage and murder; the murdering mobs and lynchings. It is said that ten thousand negroes have been lynched during the last thirty years. No other civilized lands have records like these. America stands disgraced among the nations.

What's wrong with America? We ought to want to know.

We cannot here go into a discussion of our social situation. We pointed out some of its dangers and our duty in **Problems and Possibilities** (pages 18—23). The situation is worse today. Before the war one per cent of our population owned more of its wealth than the other ninety-nine per cent. There were then six thousand multimillionaires. Since the beginning of the war, through graft and profiteering the number has increased by leaps and bounds. The billionaire is abroad in the land. He is becoming numerous.

Labor produces honest wealth. Labor has a right to ask why it gets so small a share of the benefits, the comforts, the luxuries. Before the war, over against the millionaires, it was claimed that there were ten millions of people uncomfortably housed, under-fed, under-clothed, suffering the pangs of poverty.

Such conditions breed discontent and rebellion. Brooding over such conditions brings about desperation, dissipation, lust, lawlessness, sabotage, crime. The social situation is one thing that's wrong with America. It is high time to make democracy safe for America.

For a generation or more men have been preaching with mouth and pen that this life is the only life that we are sure of, that we had better make the most of it now and here, that clergy and churches have fooled us long enough about being good and patient here because there's a better time coming over there. This teaching also breeds lawlessness

and crime. These evangelists of a kingdom of a good time in this world have preached, that the one thing needful is money, things, environment. These be your gods, O Americans! Let the soul cry and perish. Make life congenial to the body. That's enough. That's all there is anyhow.

The cry is: Save humanity! Sounds good. Will humanity ever be one homogeneous mass? Can it be uplifted, saved, in bulk? What ground is there for believing that, in this world, humanity will ever be one class? Have there not always been, will there not always be the bad and the good, the children of the wicked one and the children of the Kingdom, the children of wrath and the sons and daughters of God? Can legislation or war merge these two classes into one humanity? Must we not still save the soul of the individual and so take out a people for God, who will then be the seed of the Kingdom, the salt of the earth, the light of the world, the uplifters and saviors for all who will be saved for the life that now is and for the life that is to come? And is not the Gospel still the power of God for this salvation? Is not this what America needs: to save the saveable portion of its humanity?

In looking for the causes of the social and spiritual decline in America, we must always look into the home and family life of our people. There certainly has been a sad lapse from the religious home life of earlier days. Family worship is rare. The instructing of the children in Bible and Catechism by father or mother is seldom done. The

Church in the house has almost disappeared. This is a sad symptom of our time. As we cannot go into it here, we refer the reader to **The Way of Salvation in the Lutheran Church,** Chapter VI.

As an agency for influencing our children, putting a lasting impress upon them, giving a trend to character and life, the public school stands next to the home. This subject also is too big to be discussed here. We must again refer the reader to what we have written elsewhere. See **Problems and Possibilities,** pages 99—150. There we discuss Education in the Home, the Church, the Parochial and Public School, as well as in Academy, College and University. We also give there a chapter to the Religious Education Association. It is in the spirit, tone, temper, and trend of our educational work, from the kindergarten up through the college and university, that we can find roots and causes of our moral and spiritual decline and danger. Whoever wants to know what's wrong with America needs to study our system of education, from the ground up in all its influence and bearing. Christian America needs to know what's wrong.

We wish that we might have space to examine and set forth the religious trends and tendencies that are sounded forth from the pulpits and the books of men who have been ordained to preach and teach the everlasting Gospel of Christ. A few years before the war a book was written by Philip Mauro, a Christian lawyer of New York City, and published by the Fleming H. Revell Company, en-

titled **The Number of Man.** Would that every one who earnestly desires to understand our times and their dangers would read and ponder that book!

Here we can only point to a few significant signs of the times.

The New Theology, propagated from the pulpit of City Temple, London, which pulpit had been so long and so ably filled by Joseph Parker, author of **The People's Bible,** has been transplanted to America, and is promulgated from hundreds of pulpits and professors' chairs.

E. Winchester Donald becomes the successor of Phillips Brooks in Trinity Episcopal Church, Boston, and writes a book on **The Expansion of Religion,** which digs the foundation stones from under evangelical Christianity.

Newman Smythe, a Congregationalist minister, writes a volume on **The Passing Protestantism and the Coming Catholicism.**

After repudiating the Biblical foundations of historic Protestantism, he predicts the incoming of Modernism as the future Catholicism. Dr. Geo. A. Gordon, incumbent of the pulpit of historic old South Church, erstwhile a citadel of orthodox Congregationalism in Boston, writes an article for a Unitarian quarterly on the "Collapse of New England Theology." And surely, after such elimination of everything supernatural, it ought to collapse. Harvard, Yale and Andover, founded for Christ and His Church, builded and endowed by Congregationalist money, have long since repudiated the

old faith and are disseminaters of the heretical New Theology. Chicago Congregational Seminary has affiliated itself with the radically liberalistic Divinity School of Chicago University. The latter institution was founded for the promulgation of the Baptist faith and richly endowed by the Baptist Rockefellers. Now Baptists of the old type the land over are sounding out their warnings against Chicago University theology. Union Seminary, New York, is in the same situation as to the Presbyterian Church. The New York Presbytery ordains men who are unwilling to confess unequivocal belief in New Testament miracles, in the Virgin Birth, or Resurrection of Christ. Methodist schools, preachers, periodicals and writers, have also fallen from grace and gone after the new gods. Read **Breakers Ahead** by one of their own aged saints. Yes, the Great American Apostasy is on. Even the great, world-influencing International Sunday School Association has surrendered to the Religious Education Association referred to above.

But millions of people still feel that they must believe something. Having willfully turned away from the God of the Bible and from its truth, God gives them over to believe a lie. And so the poor dupes flock to a religion founded on fraud by a bad woman, an unintelligible and incredible mixture of Hindu heathenism, insane assertion and pious phrases falsely called "science" and lyingly labeled "Christian." Others run into other oriental crazy cults. Still others who will not believe the spirit of Him

who was dead and is alive again delve into psychic research, cultivate a ghost cult and become spiritualists. Still others follow a deceiver convicted of fraud in the courts, too indecent for his wife to live with, and become Russelites. Others again follow the beastly blather of Mormonism.

All this in Christian America. Is anything wrong with America? Does she not, like Nineveh, need to sit in sack-cloth and ashes and repent and cry for pardon? May the war bring America to her knees.

CHAPTER XIX.

THE PEACE TREATY.

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SINCE we wrote the last chapter the great war has officially ended. The impartial historian will record the fact that, as far as human judgment can decide, America made is possible for the Allies to win. They could not have won without America. America has whereof to glory.

Official America has a strange record. Before we went in our President advised the American people to maintain a strict neutrality. Whether his own official acts were in harmony with this advice we leave to the reader's judgment. America did not want to be embroiled in the conflict. We registered our will when we elected Wilson for a second term because, as he himself claimed, he had with honor kept us out of war.

Before and after he led us into war he inspired the American people with the highest ideals. We were to do our grand part in forever putting down all Autocracy and all Militarism. We were to make the world safe for Democracy, to make it a decent place to live in. We were to contend and stand for universal and equal rights on the high seas. We were to contend for and to stand for open covenants, openly arrived at. Secret diplomacy and secret treaties were to be forever abolished. We were warring for a righteous peace, a democratic peace, a peace that was to assure self-determination to every nation and people, even to the smallest and weakest. We wanted

a peace based and builded on the famous fourteen points. We were not warring with the German people, but with the autocratic rulers and their government. In this peace we wanted no annexations and no punitive indemnities. The Peace was to give adequate guarantees that national Armaments would be reduced to the lowest point consistent with domestic safety. If possible we wanted such a peace without victory. And so, a glorious millenium was to be ushered in. Yes, our President had said: "To conquer by arms is to make only a temporary conquest, to conquer the world by winning its esteem is to make permanent conquest." And again he had said: "Friendship is the only cement that will ever hold the world together."

On such a basis and with such sentiments and intentions we believed that we had won.

What wonder then that when the peace-bells began to ring around the world a great shout of joy, like the voice of many waters and as the sound of great thunders and as the singing of a new song by the united choirs of the sons and daughters of all the earth went rolling up to heaven. Peace, blessed peace, righteous peace had come at last!

We were made to believe, we wanted to believe, that this meant the end of tyranny, the end of oppression, the end of brute force, the end of the mailed fist, the universal reign of right, liberty, love, and good will from all to all. With a great sigh of relief we settled down to be happy in a happy world.

Had not the nations of the earth been frightened with the specter of German world dominion? Had not the brutish principle that might makes right threatened to crush out the liberties of the peoples of all lands? Was not the dreadful danger past? Was not the ghost of Kaiserism and Yunkerdom laid? Wasn't all well with the world?

How eagerly we all looked to Versailles! What high hopes we had in the Peace Council! How glad we were to see our President go. How fondly we hoped that he would stand firmly on the noble and beautiful principles quoted above. How secure we felt that his fourteen points, on the basis of which the Armistice had been signed, would be the key-note of the Conference. And we wanted to believe that the August Council would not, could not open without earnest confession, supplication and thanksgiving to Almighty God. We did hope that every day's deliberation would be opened with prayer. But—not a word of prayer! The Council had less religion than a Congress of the Ancient Greeks or Romans! How we were to be disillusioned! The fine words and phrases, the noble sentiments and manly mottoes that had heartened soldiers, sailors and the loved ones left behind were all forgotten. The fourteen points were not even fourteen memories. A reckless, honorless, selfish spirit of grasping greed possessed the convention from beginning to end.

England, the land and nation that had been held up as the lover and guardian of liberty, the lifter up of weak and suffering nations, the patron saint of

right and justice, great, good, generous England—surely she would be the Great-Heart at the Council! And impulsive, emotional, light hearted France—surely France would be so happy that she would lavish lands and possessions on those who needed them so sorely. And America, the land of lofty ideals, the last word in perfectness, the crown jewel among nations, surely America will not be swerved from her holy and unselfish principles.—Surely, her spokesmen will relentlessly insist on giving full right, yes, even undeserved goodness and graciousness to the weak, the needy, the suffering even of her official foes. America will not, can not forget that she did not make war on and cannot now torture mothers and their babies!

These things we had a right to expect from the Peace Council.

What did we get?

It makes the heart ache to write it down even in barest outline. It is too painful to rehearse it in detail. It has been repeatedly and emphatically asserted that since Rome conquered Carthage, screaming all the while: **"Carthago delenda est."** "Carthage must be destroyed," there has been no treaty so cruel as the Paris Peace.

The vanquished foe was robbed of his richest lands and all his colonies. The lands on which overcrowded Germany depended for coal, peat, iron, potash and other necessaries of life were all taken. Her harbors are taken, her ships, both war ships and merchant ships, are seized; her out-bound railroads

and canals are closed. Crushing indemnities that will enslave the generations that had nothing to do with the war are imposed. A people stripped of its chief resources is to be scourged into paying yearly sums that might ruin rich America.

But this is not all. The inhuman, the inexpressibly cruel hunger blockade is kept up for weary months after the Armistice. The innocent women and children, with whom we were not at war, must live on turnip and weed soup till they slowly starve. One hundred and forty thousand milk cows, the last hope of the imperiled babies, are taken. And then comes another heartless command: The hungry, meatless Germans are forbidden to catch fish in their own North Sea! These are the things that we read. We are ashamed for humanity as we write them. We still hope that there will be mitigations.

And what do the victors want as spoils of war? Surely, after the aforenamed ideals, declarations and promises they should show no selfishness, no grasping for world domination.

But, read the treaty. Read it and be astounded, be ashamed of humanity.

As we read it, England gets 600,000 square miles in Africa, the richest stretches of the Continent. This, with what she had before and what she took from the Boers gives Britain practical control of the Continent of Africa.

And what of Asia? We quote: "The Peace Conference has put more than 3,760,000 square miles of the Asiatic Continent under the political influence

of England. Thus she has added to her imperial sphere five million square miles and about three hundred million new subjects. France, in addition to the rich stretches cut out of Germany, has added to its colonial possessions about one million square miles and about forty million people. Was it for this that we sent our men and means into the European slaughter?"

And America was at the Peace Table! We might write pages on the rape of Shantung. It is an open book. Let him that readeth understand—and judge. We might add chapters on the treatment of the German missions in India. Some day a book will be written, by some one who knows, that will show how the poor converts, catechumens and their still heathen neighbors were robbed of their spiritual guides and guardians, were deprived of the life-giving means of grace and were left to darkness and perdition. In the Day of Judgment who will have to answer for the uncounted souls thus left to perish?

Oh, there's much wrong with the world. The League of Nations as it is cannot right the wrongs. It is really a League of Greater Britain. It is meant to perpetuate the wrongs consequent on the war. America cannot become a party to a contract that will call up the wails of the oppressed and make the sufferers cry to heaven for ages to come.

The Church must help to right the wrongs of the world.

CHAPTER XX.

THE CHURCH'S PART IN RIGHTING THE WRONG.

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WE have seen that there is much wrong. We might have shown up much more that is wrong. Want of space imposed limitations.

We might have closed our investigations with the last chapter. All the way through the series of studies we have indicated what right remedies are needed. This might have sufficed. In thinking it all over, however, we have come to the conviction that a few more chapters are needed to show more fully and more explicitly what the Church can and should do toward righting the great and dangerous wrongs. For in spite of all that may be said to the contrary, the Church of Christ is still the greatest power on earth for real righteousness. We feel safe in claiming that in spite of her human frailties and mistakes every great forward movement for human betterment, for diffusing comfort and happiness, for working welfare and righteousness has been originated and helped forward by the Church.

The Church has not always been conscious of her power. She has not always been conscious as to her responsibility for the use of her power. She has not always been conscious of the divine source of her power. She has not always been conscious of the God-given means through which the divine grace and power are communicated.

Therefore she has not always been as diligent as she ever should be in the use of the divinely instituted means of grace. She has not always used them in the right spirit. Too often she has administered the Word and Sacraments coldly, carelessly, lifelessly. She has not always combined prayer with the dispensing and using of the means. When she has officially, formally and habitually prayed, her prayers have too often lacked earnestness, fervor, heart-crying. The soul has not always panted for God, for the living God. There have not been enough Spirit-prompted groanings which cannot be uttered. The prayers were not always based on, builded on, pleaded on God's promises. They were not always unselfish, submissive to God's good and gracious will. All this has been true, sadly true, of both pastors and people in the Church.

For these reasons the Church has not always exerted the power that she should and could have exerted. For these reasons she could not and did not prevent the coming of the great war. The great question now is: Will the Church be strong enough to meet war and after-war conditions?

In God's own good time, when the nations and their people shall have learned the lessons that God is teaching, when they shall have learned to be still and know that He is God, that He is now calling on all men everywhere to repent, then He will again make war to cease unto the ends of the earth, then He will again break the bow and cut the spear asunder,

then He will again burn the chariot in the fire. May that blessed time come speedily!

Meanwhile it is well for the Church to look forward to and prepare for that time of national and social reconstruction. Will there be a religious reconstruction also? Will a new and different Church be needed?

Many writers, preachers and would-be social leaders seem to think so. They take for granted that the Church must change quite radically. For them this assumption and presumption admits of no question. Strange, passing strange, how easily and readily finite man undertakes to alter the institutions and ordainments of the Infinite God!

Many strange and startling things are being written and preached as to the kind of a Church that after-war-time calls for. These wise-acres, in their own conceit wiser than the wisdom of God, never once inquiring whether God has spoken or what God has to say on the subject, oracularly tell us what the Church ought to be, what she ought to do and how she ought to do it.

Many of them boldly claim that war wipes out all denominational distinctions. Creeds and creedal convictions are to be abolished. It sometimes seems as if the government would favor such an elimination of denominations. Are we to import a Prussian State Church into free America? Is freedom to worship God to be curtailed or cut off? These are grave questinos. They require careful and prayerful consideration.

History always has its lessons. We are often too slow to learn them, too easy-going to remember them. In the cursory glimpses into Germany's history we clearly saw that an ignoring of and a departure from Creeds and Confessions led to a weakening of convictions. This, in turn, led to a carelessness in matters of morality, a toning down of conscientiousness and to a godless life. Indifference as to positive and clean cut statements of truth is a manifestation of Rationalism. Rationalism is a promoter of a lax morality and loose living. It is a serious matter to encourage a careless conscience. History has its warnings.

The world is full of easy going triflers. They are always ready to follow the path of least resistance. They are averse to serious thinking. Clear thinking is hard work. To think a thing through requires brain-sweat.

The Church is the pillar and ground of divine truth. Where she is true to her high and holy mission and commission, she speaks as the oracle of God. She is in the world to bear witness to God's truth, to teach men to observe all,—not merely some—but all things that her Lord commands. Her Lord calls those fools who are slow of heart to believe all—not only some—but all things that are written.

The Church is the Bride of Christ. The Bride must follow the Bridegroom. She must exemplify His spirit, His life, His teaching. Her ministers are the Lord's watchmen. They are to lift up the voice and spare not. Their trumpet is to give forth no

uncertain sound. Through her ministry the Church is to arouse men from their lethargy. She is here to awaken the sluggish, slumbering minds. She is to make men think. In serious times men ought to think seriously. Not in the sense of the agnostic Pilate and his followers, but as earnest seekers men are to ask, What is Truth? The Church is to call men to a realizing sense of the great fact that there is such a thing as truth, that it is manly to want to know the truth, to get convictions, to take conviction seriously.

Earnest men always respect a church, or a preacher that has positive convictions as to what is truth. They want a positive message. They want the Church's messenger to tell them frankly and fearlessly what's wrong with them. They are ready to hear the whole, sad truth as to the nature, the power and the guilt of sin. Earnest men do not resent the preacher who tells them even weeping that so long as they are impenitent they are the enemies of the cross of Christ. And then they want to hear how he who in longing, trembling, trusting faith grasps that cross has all his sins forgiven and is accepted into the family of the Redeemed ones. This old Biblical, creedal and confessional message with all its blessed implications has by no means lost its appeal. It is still God's power unto salvation.

That this old positive, evangelical appeal has not lost its power has been abundantly demonstrated. The Gospel is to be preached. It must be accepted and lived. He that believeth not shall be damned.

Without holiness no one shall see the Lord as his Savior.

The Church is here to preach the preaching that God bids her. Those who hear must believe and obey. No state can dictate here.

It is instructive to note the experience of our Lutheran camp pastors. They unhesitatingly declared the whole Counsel of God. They preached the sinfulness and damnableness of sin, the fullness and freeness of the vicarious atonement, the absolute need of repentance and faith, the fact that the Holy Spirit works this faith, that this grace of the Holy Spirit comes to the sinner through the means of grace, through Word and Sacrament. They gave the Sacraments their New Testament place. Where they could hold regular services, they administered the Holy Communion every Sunday morning. In private interviews they talked face to face and heart to heart to the dear boys along these same lines. Those who heard the public messages frequently wanted the private **Seelsorge.** We know of one camp pastor who often had two score private interviews in one day. These camp pastors gave away thousands of Testaments and Army and Navy Service Books.

Yes, these positive messages attracted. It is the unanimous testimony of those who know that the Lutheran services were by far the most numerously attended of all the Protestants. Soldier and sailor boys from liberal Churches and from no Church wanted and requested Lutheran Confirmation and Communion. These pleasing and surprising facts

corroborate what we have claimed for many years. The conviction has grown upon us with the passing years that wherever our Church's message is warmly, clearly and fully presented it meets the deepest needs of every earnest soul. It appeals as does no other. Any Lutheran camp pastor will testify to this.

When these soldiers and sailors are home after the war will they want a creedless, colorless, convictionless Church and message? After the seriousness of soldier life, will they be satisfied with mere moralities, with goody-good generalities, with fulsome flatteries, sweet nothings and dim dreams? No, no. They'll want substance and soul food. They'll want the eternal verities of the Gospel. It is absurd, it is sinful to advocate a namby, pamby, spineless, bloodless Church after the war!

We have seen the sinful surrender of Germany and the damning disasters that followed her effort to do away with confessional conviction by state authority. Frederick, the great Hohenzollern, wanted to change men's beliefs by royal edict. He said in effect: "In my kingdom every one shall have the privilege of being saved in the way that pleases himself." Would his royal highness pause a moment? Can any one, be he king or coachman or what not, be saved in the way of his own devising or pleasing? No, no. God alone can save. And it pleases Him to save on His own revealed terms and through His own ordained means. No one, be he king or kaiser can be saved in the way

it pleases him best. There is a way of salvation. It is clearly revealed and made plain in God's Word. This must be believed and followed. May the good Lord preserve our land from state interference or intermeddling with Church beliefs and convictions. May there be no state dictation as to what a man shall believe, teach and confess. We want no Prussianized State Church here. Should it ever be attempted, there will be a new noble Army of Martyrs.

CHAPTER XXI.

THE CHURCH'S PART IN RIGHTING THE WRONG.

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RIGHT doctrine, rightly preached, rightly received, rightly lived, these are still the Church's greatest needs. A right Church and what she offers and brings are still the world's greatest needs.

As we have seen, there is a great cry that the Church must change. The claim is that the old message with the old doctrines is no longer wanted or needed. That old message is out of date. Those old doctrines are dead. The Church in after-war times will need a new message.

In view of this emphatic and insistent demand and in view of the weighty voices that endorse and further the demand, we need to look still more closely into this outcry against certain old doctrines. What are we asked to give up and why? Can we, dare we, give up or modify what we have believed, confessed and preached hitherto? If not, why not?

Unbelieving and unrighteous men do hate the old Church doctrines. Why? Because these old teachings as to sin, guilt, retribution, the fact and need of a divine-human vicarious atonement, the need of sovereign grace, the need of the divinely instituted means and all that these fundamental teachings imply—these teachings are unwelcome to the reason of the natural man. They are not the teachings that unaided reason would or could originate. They claim and proclaim an authority superior to reason,

an authority that is ultimate and absolute. They boldly declare the insufficiency, the nothingness of reason in dealing with the things that pertain to God and His Kingdom. They demand that natural, human reason must bow, must abdicate before the reasoning of God.

The pride of natural reason rebels. Proud man does not want to acknowledge his utter insufficiency, his sinfulness, his guilt, his absolute need of being saved by another. His pride of reason rebels against the very idea of coming like a beggar, empty, guilty, confessing, crying for pardon on the basis of the merit and righteousness of another. This is too humiliating. And so the natural, carnal mind is enmity against these teachings, it hates them and wars against them.

Then, too, these old doctrines are a constant condemnation of all that is unclean, insincere, dishonest in motive and act. These doctrines damn every life of self-indulgence, all secret and open sin, all exploiting of the helpless, all oppressing of labor. These doctrines strip even the would-be respectable, worldly man of all standing in the sight of God, they strip him naked and leave him only the filthy rags of his own righteousness. Therefore he hates the old doctrines. And because he has, after all, an inner fear that they might be true, therefore he hates them the more. He hates the Church that preaches and teaches them. He prefers the liberal, broad, rationalistic church that does not disturb his conscience or mode of life with the old doctrines. He would rather believe

the inane, assinine absurdities of Christian Science. He tries to satisfy himself with the external moralities of the lodge.

The natural man knows that the Bible is the source of these unwelcome doctrines. He knows that it is the Bible itself that limits and belittles human reason, that humbles its pride, that denies to it the ability to devise its own way of salvation, that condemns its assertion of the right to determine and to follow what pleases self. The natural man rebels against the insistent demand of the Bible, that he shall sit down submissively and learn what God the Lord hath spoken, bow under it and accept as everlasting truth all that is written, assent to it and confess that he is ignorant and helpless and needs the light and life that are offered. He resents the Bible teaching that he is full of sin, loaded with guilt and deserving of everlasting condemnation. He rebels against the humiliation of the demanded penitence, the begging for pardon, the acceptance of it as a free gift. All this is obnoxious to the pride of natural reason. And therefore, he wants to either get rid of or change the Book that teaches such obnoxious doctrines.

And so this liberal-minded natural man hails the teacher who can cast doubt on the credibility of the Bible and thus weaken its authority. He welcomes doubt. He wants his doubts strengthened. He is ready to subscribe for periodicals, to buy books, to support preachers and lecturers of doubt and unbe-

lief. He is glad when he can say, even against a deep inner misgiving, I don't believe the old Book.

We have seen how faith in the genuineness and authenticity of the Bible was undermined in Germany. We firmly believe that this unbelief opened the way for this wretched war. We know that the Kaiser, unlike his immediate forbears, patronized and flattered the promoters of destructive criticism and liberal theology. We saw how the unbelieving philosophers and the left wing theologians made possible and promoted the idea of the absolute state. They are responsible for the satanic doctrine that might makes right. Other nations had practiced it. Germany formulated it into a philosophic principle. Other nations, we are sorry to say, followed Germany's philosophizing.

Modern science, as taught in text books, in school rooms, from lecture platforms, from many pulpits, in popular magazines, in the daily and weekly press and in the best selling novels, is hostile to the Bible and its teaching. A widespread skepticism as to the Bible being an inspired revelation from God is abroad. Our Lutheran people are as yet less affected than others. But they are breathing the skeptical atmosphere. Voice and pen bring the message of doubt to their ears. They are in danger. There is a grave responsibility on ministers, teachers and writers. They need to study anew the old apologetic for the Bible. They need to study the sound and solid apologetic of today. We are glad that able Lutheran pens are producing it. (e. g.,

Haas's **Trends of Thought and Christian Truth,** Keyser's **Natural Theism,** Lindberg's **Apologetics** and Gruber's **Creation Ex Nihilo.)** The ministers, teachers and writers need, above all else, to possess in themselves and wisely use the evidence of Christian experience.

Scientific apologetics is not to be preached. Belief in the Bible as God's Word is to be taken for granted. The preacher is not sent to defend but to preach the Gospel. It needs no defense. Proclaim it as God's message. Make it clear. Drive it home. It has its own appeal. The conscience, the heart, the inner spirit respond to it. Use illustrations and applications to show the power of the truth of the Bible. Make the strongest appeal to consciousness and experience. This is always the final apologetic. Thus we need to preach more emphatically than ever the old doctrine that the Bible is the word of God. By so teaching and preaching we can drive out doubt and strengthen faith. This is what the Church in and after the war needs.

In proclaiming the truth of the Bible, the preacher and teacher ought also to set forth clearly the old doctrine of the relation between Law and Gospel. This, too, is a doctrine vital to soul-saving and to soul growth. Our age needs it sorely. It will help our people to get more out of their private, devotional Bible-reading. It should go without saying that in all this there needs to be a constant encouragement to prayerful private study of the Bible. This

is one of the greatest needs of our people. Nothing can substitute it.

Another specific doctrine that liberalism is exceedingly anxious to get rid of, or at least to emasculate of its import, is the old, sad, unwelcome Bible doctrine of sin. Liberals of every class and color cry out against it. There is not a single false system of thought, whether it be in the realm of philosophy or in that of religion which does not repudiate what the Bible and a sound theology teach about sin. Probably no other Church doctrine is hated like this old teaching of the sinfulness and the guiltiness of the natural human heart.

Here is a startling illustration of the striking ignorance of and opposition to this teaching in high places. At the late convention of the great Norwegian Lutheran Church of America, the venerable President, Doctor H. G. Stub, in his annual report, brought in a strong declaration of loyalty and determination to support our government. In it he quoted from Abraham Lincoln's call for a national day of humiliation, fasting, confession of sin and prayer for pardon, and also from President Wilson's similar call for national humiliation, fasting and prayer. In that call Wilson says: "Let us pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth."

The Committee on President Stub's Report brought in a ringing resolution of loyalty, which was sent to President Wilson and to the governors

of those states in which Norwegian Lutherans reside. The Governor of Nebraska alone failed to reply. He, it seems, sent the letter of Dr. Stub and the resolution to Mr. R. L. Metcalfe, chairman of the Council of Defense of Nebraska, who, in turn, sent it to the Governor of Dr. Stub's state, Minnesota, with an accompanying note from which we quote: "I am enclosing you a letter addressed to the Governor of Nebraska by H. G. Stub, President of the Norwegian Lutheran Church of America. . . . . The second paragraph of Dr. Stub's letter uses these words: 'Because of the sins of our nation we deserve severe chastisement.' There may be some theological excuse for such language—an excuse with which I am not familiar—but it strikes me that this is a mighty poor time for the use of such phrases, particularly when most red-blooded Americans are not conscious of the 'sins of the nation.'"

Does Mr. Metcalfe speak for the American people? We fear that he speaks the sentiment of a vast multitude in and out of Church. These "red-blooded Americans" disdain to have a consciousness of the sins of the nation! Is there not a crying need for the Church that would be true to her Lord and to His revealed truth to bring to the fore again the old doctrine of the universality, the sinfulness and damnableness of sin? Is it not high time for her to lift up her voice like a trumpet, to cry aloud and spare not, to show Israel his transgression and the house of Jacob his sin? Yes, the

old, full Bible doctrine of sin needs to be preached and taught more clearly, more severely and more convictingly than heretofore.

Another damnable heresy that is widespread is the teaching that every one who has died for his country, without regard to his previous relation to God, thereby merits and attains to a sure entrance into heaven. Does then the blood of the battlefield cleanse from sin? Is there atoning merit, expiatory efficacy in the dying of a patriot's death? Does the Bible teach that? No, no. This is Mohammedanism, not Christian doctrine. The blood of Jesus Christ alone can cleanse from sin. This also needs to be preached from the house tops, in camp and cantonment, on shipboard, in the trenches, on the battlefield and in the hospitals. Jesus saves. Jesus only.

Nothing less than the vicarious atonement of the God-man avails for sin. This old, comforting doctrine of the vicariousness of Christ's dying is also too little understood and accepted. Preach and teach it again in trumpet tones. It is to them that believe the power of God and the wisdom of God.

But the sinner cannot by his own reason or strength believe in Jesus Christ or come to Him. He cannot change his own heart, renew his own nature, make a new creature of himself. For this, sovereign grace, the grace of the Holy Spirit is needed. This Holy Spirit works through means. He operates through the Word. Calls through the Gospel. Faith comes through hearing of the Word.

The Word, wherever rightly used and received is the vehicle that carries into the sinner's soul the life giving Spirit of God. This Word is present in Baptism. Through it the Holy Spirit is active in Baptism and it becomes a washing of regeneration and a renewing of the Holy Ghost wherever it is not willfully resisted. Does the sinner want the grace that will bring him salvation? Let him come to and use the Word and the Sacraments, through these as through instruments the Holy Ghost is given. Here is encouragement, here is assurance, here is comfort. Let the beautiful, blessed peace-bringing doctrine of grace through the means of grace be more freely and clearly preached. There is a crying need for this old doctrine also.

And so we might go on and show how all the kindred old doctrines of the old, sound Scriptural theology are needed after the war. The Church, in order to be true to her Head and true to her mission, needs and will need not less but more insistence on pure doctrine.

In war and after war, we repeat, men are serious. They want a serious, an earnest Church with a serious, meaningful message. The Scripturally doctrinal Church is winning through her chaplains now, she will win after the war. The trifling, indifferent, skeptical Churches, that have no positive message, must lose, as they are losing now in camp and at home.

Let the doctrines be preached in all their fullness, without apologizing or modifying or toning

down. But let them always be preached so plainly that the wayfaring man though a fool may understand. Let them always be preached after the preacher has been on his knees. Let the doctrinal message always come from a heart aflame with the love of Christ and the love of souls for whom Christ died. Let the doctrines always be preached practically. The doctrines must become experiences; they must be fitted into the life; they must help over hard places; they must lighten and lift burdens; they must pour joy into hearts and bring songs from the lips. They must make all life more rich, more happy, more helpful to all.

CHAPTER XXII.

THE CHURCH'S PART IN RIGHTING THE WRONG.

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IN the last chapters we saw that a creedless and convictionless Church, or, what is the same thing, an amalgamation of Churches into a nondescript undenominational concern will never do. Such is not the Church that we need now or shall need after the war. What then? Here is another widely advocated proposal.

It is proposed that in and after the war the great need and demand is for a Church that will have as its supreme mission the service of humanity. We are told that citizens and soldiers want a Church that will make this world a better place to live in. We are reminded and have been reminded over and over again, that we have given entirely too much attention to the world to come and to preparation for that better country. The cry is: "Never mind that dim and distant land. That will take care of itself. It is unknown and uncertain at best. If there is such a place and such a life and if there is such a personal, kind and interested God, He will find all His children in the end and will give them a good place in that home beyond. We want a better time here. We want better wages, better housing, better health here. We want more chance and more time for play. We want short hours for work and long hours for amusement, recreation and a good time. We want to satisfy and gratify the

cravings of our common human nature. We want a Church that will help nature. We want a Church that will help us get these things. We want our heaven here. We care naught for the Church's creeds, we want the Church's deeds. We want the Church to serve us, to help us now and here to an easier and richer life. If the Church will not give us what we want then we turn away. We let her go her stupid way. Should we find a Church that falls in with our ideas and schemes, we may join and attend when it suits us. Otherwise, we turn to some social society, some amusement club, some uplift association, some ethical culture combine or some lodge."

This is nothing new. It is the old challenge of Rationalism, of liberalism, of latitudinarianism, of socinianism, of godless socialism. It underlies the pantheistic heathenism, of Christian Science and other oriental cults. It wants to make war conditions and after war conditions an occasion for emphasizing and exploiting its old claims. It is a revamping of unbelief under some outwardly attractive guise of humanitarianism. Realizing that they cannot get the Church out of their way, these apostles of a supposed more attractive, more pragmatic and more utilitarian way would reconstruct the Church and make it fit into the new conditions. They are making enough noise to alarm many Church people. They loudly and constantly insist that they know what the soldiers want and what the citizens demand.

As we pointed out in the last chapter, the experience of our camp pastors in bringing the old positive message of their Church and the reception accorded the full Gospel message is a factual refutation of every liberal claim. As long as human nature is what it is, sin-sick man will want healing for his heart-sore, peace for the war in his soul, food for his famishing spirit. This might be and should be answer sufficient to the clamor for a new, socialized Church of Humanity.

But the Church must always be ready to give answer, to show a reason for her position and mission. At such a time as this it is not wise to ignore a widespread argument and demand. Neither would it be right for the Church to go quietly on in her old way as if there were no voices for a new deal ringing and resounding in the ears of her people. The Church dare not act as if she had no concern in the worldly woes of the people of her community and no mission to heal the temporal woes of humanity. She dare not, if she would be true to herself and her Lord, act as if she were too busy saving souls to give a thought or a care for men's bodies and for their bodily life. In the face of a world's woes, in the sight of so much suffering among those who have fallen among thieves, it will not do for pastors or people to wrap their church garments about them and pass by on the other side. The Bride of Christ has been left in this world of sin and sorrow to carry forward the work started by the Bridegroom when He went about doing good.

The Bride must be ready to show to the inquirer and doubter the same credentials that the Bridegroom showed. She must be able to point to her miracles of mercy and to her Gospel for the poor. She must be able to show the visible fruits by which an inquiring world may see and know that she is needed here and now, that she can and does make life here and now both better and happier, that her godliness brings contentment, that it is profitable, profitable unto all who receive it, profitable for the life that now is, as well as for the life that is to come. No other organization has such a promise for two worlds. No other association can make good such a promise. She is the one and only heavenly society, spreading heavenly help and blessing, giving a foretaste of heaven even here. Let a skeptical world see this and many will believe. Let the Church not give up one jot or tittle of her God-given doctrine. In this time of social upheaval and need, let her declare the whole counsel of God, preaching more clearly, more convincingly, more insistently than ever the full Gospel of sin, redemption and sanctification. But let her not forget that her works must exemplify and prove her faith. She, her pastors and people, must still, like her Master, go about doing good. She must still feed the hungry, clothe the naked, shelter the homeless, visit the sick, the body-sick and the soul-sick, the imprisoned, the shut-ins, the lost, the lonely, the sad, the sorrowing, the burdened everywhere. Space forbids a full discussion of all this here. We have written along these

lines in **Problems and Possibilities,** pages 18—23, and 86—91. Also in **The Lutheran Church in the Country,** pages 44—47, and 140—142, and 150, and 156.

We have set forth there, more fully than we can here, that the Church has a duty to look after man's worldly welfare. She does owe a service to society. She should show the way and set the pace in all true social service. Historically our Lutheran Church has realized her mission along these lines. Read Ohl's **Inner Mission** and Miss Julia Sutter's **A Colony of Mercy** and **Britain's Next Campaign.**

The Lutheran Church needs to become more diligent and active than ever along these lines. After-war time calls loudly for intensified social service along tested inner mission lines. Our Church knows the way best and ought to teach and lead all others to see it. In the war and after the war our Church needs to get more busy in Christian social service everywhere in city, town and country.

But our Church never can and never will give out the impression that by work, by service, by sacrifice man can merit and secure salvation. Our Church, wherever and whenever she is true to herself, always puts first things first, she aims to make the tree good before she expects good fruit. She wants love, but she knows that love is the fruit of faith and that personal faith presupposes personal penitence. Such faith worketh. It worketh by love. No social service has value in God's sight unless it is prompted by such love. The heart that has felt the burden of the guilt of sin, that has experienced

godly sorrow for sin, that has reached up the hand of faith, laid hold of, trusts in and clings to Christ, that is filled with a peace that flows from the assurance of pardon, that heart wants to serve. Its service is a perpetual thank-offering. It serves not in order to merit salvation, but out of gratitude for the salvation received and for the blessed experience of peace in Christ and joy in the Holy Ghost. This must be made more clear to all who are willing to learn. It must be preached more and lived more. In proportion as this is rightly, and warmly preached and lived in that proportion will the Church have power. In that proportion will she draw and lift up the community. Soldiers and sailors and citizens will flock to such a Church. They will want no change, no reconstruction of the Church. They will want such a Church just as she is. They will be satisfied and they will serve. If all the Churches in Europe and in America had been such, this wretched war could never have come.

Yes, it is and will be the same old sin burdened world, the same sinful human nature, the same sin-sick souls, the same consciousness of guilt, the same longing and yearning for pardon and peace, the same outcrying and upcrying for harmony and union with God, the same homesickness for a better home.

And this humanity will want the same old Bible, with its same old teachings, its same old warnings, admonitions and promises. On the same old basis the world will need and want better, warmer, clear-

er, more helpful, more practical preaching, and more consecrated living.

Our own old Church of the Reformation can most clearly see and show what is wrong and is best equipped to offer and apply the needed remedies. May she realize her mission, and come more fully than ever to the Kingdom for such a time as this.

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GERBERDING, George Henry K47.7
What's wrong with the G362wh
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